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BY
MR. WILLIAM J. HOWARD

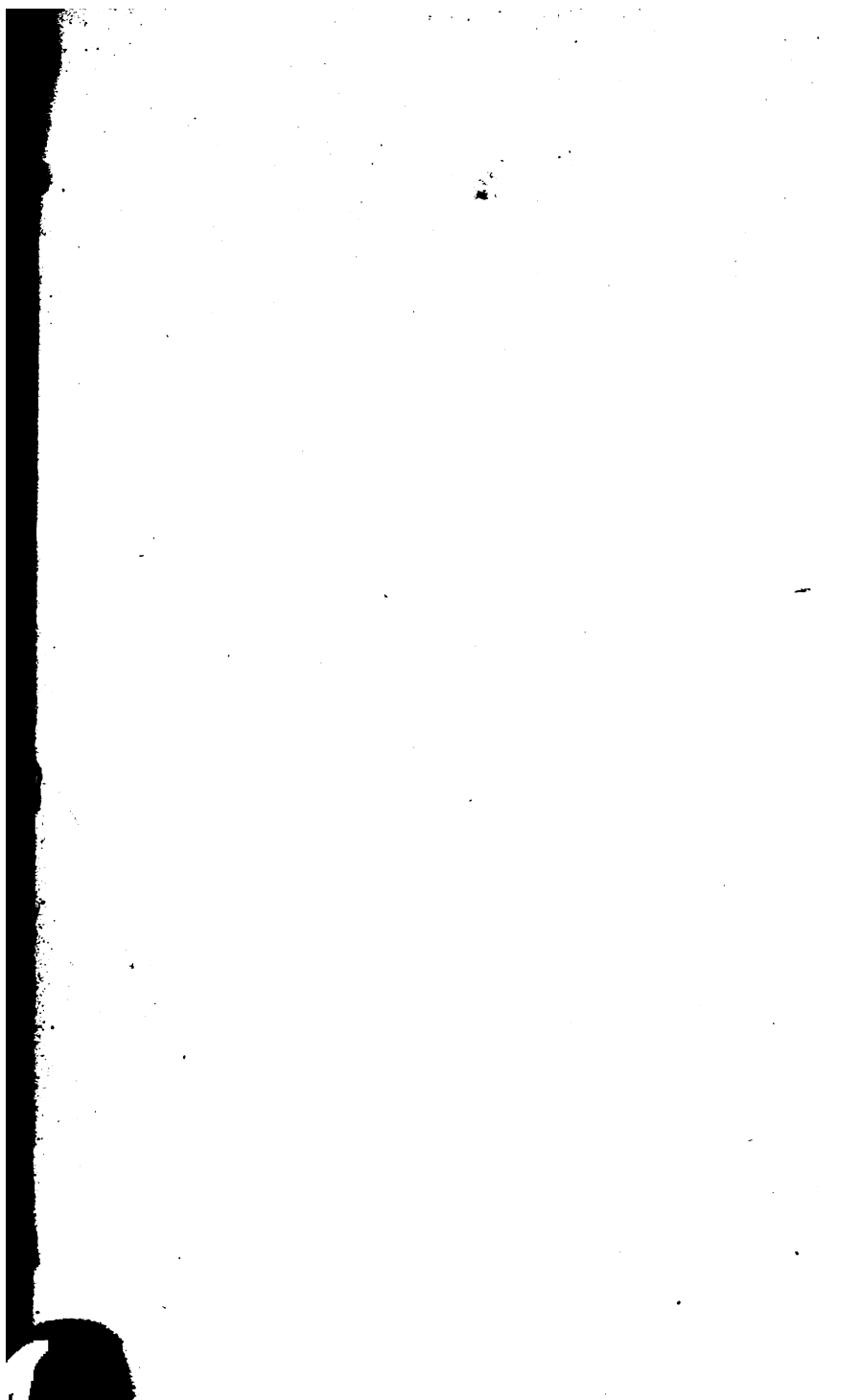
IN MEMORY OF HIS LATE WIFE, MRS. ANNIE
HALLECK KELSEY HOWARD, A GRADUATE
OF THE LAW DEPARTMENT,
CLASS OF 1880.

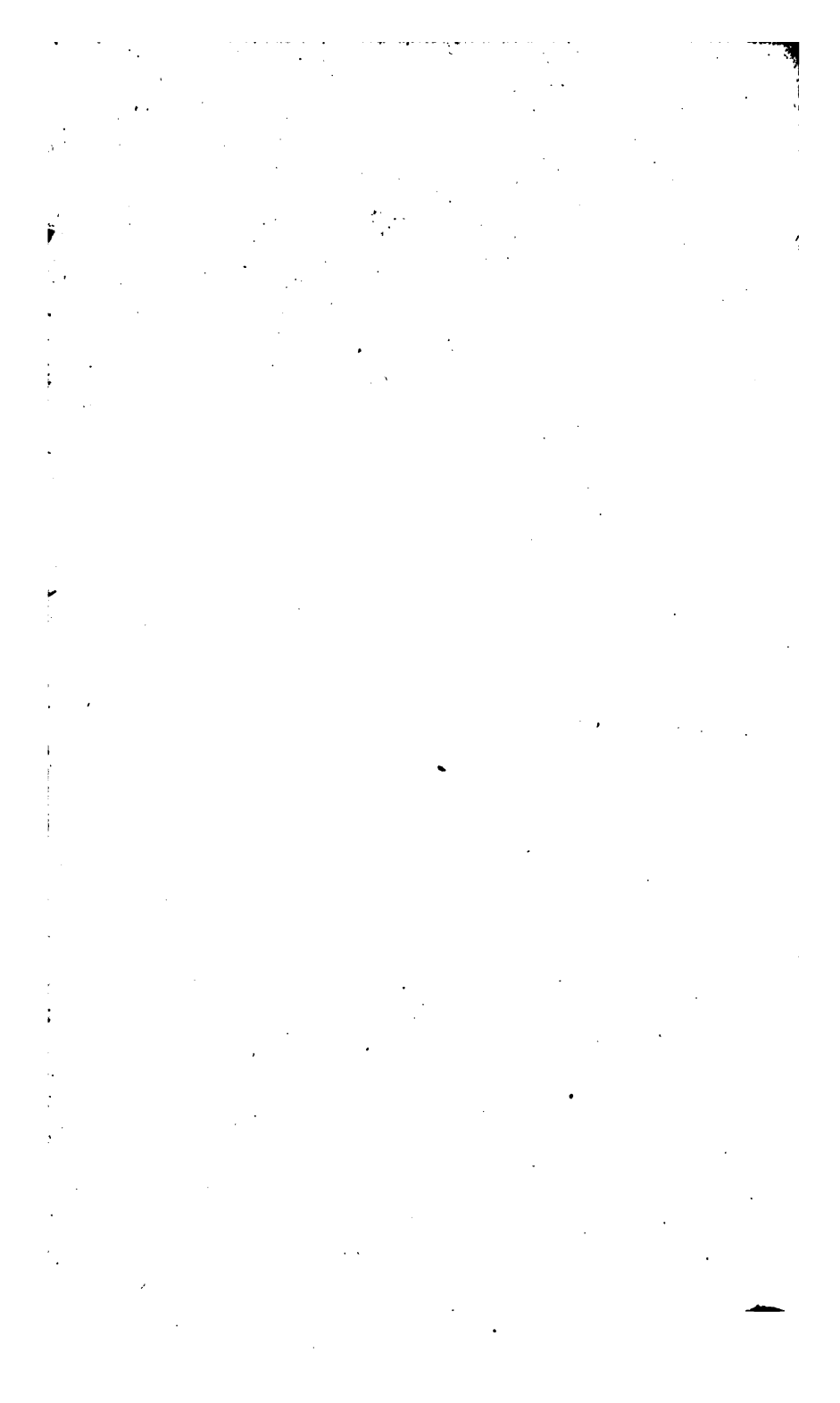
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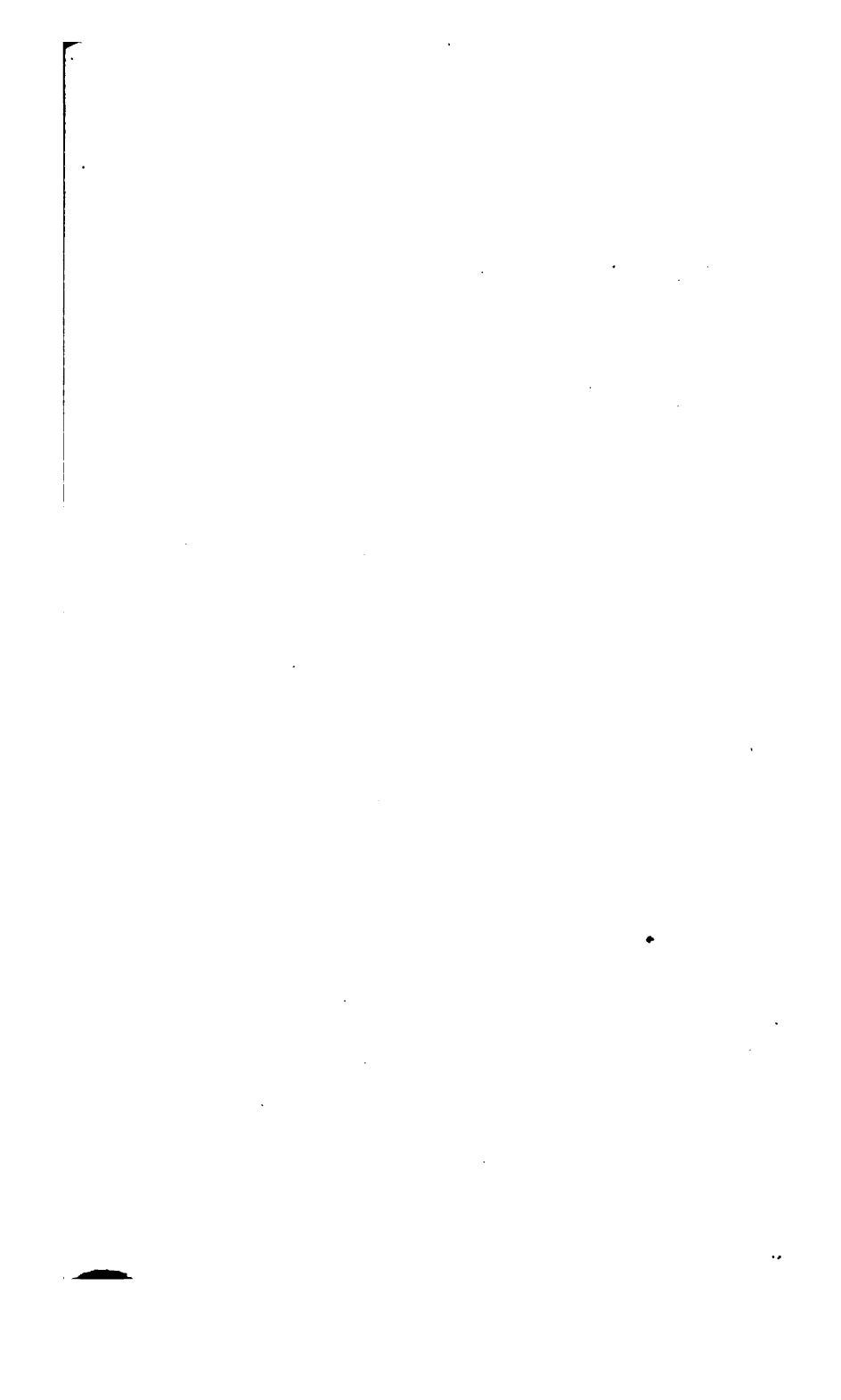
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AN EXPOSITION
OF 11183
THE FAITH
OF THE
RELIGIOUS SOCIETY OF FRIENDS,
IN SOME OF THE
FUNDAMENTAL DOCTRINES OF THE CHRISTIAN RELIGION:
TO WHICH IS PREFIXED
A BRIEF ACCOUNT OF THE RISE OF THE
SOCIETY.

• BY THOMAS EVANS.

PHILADELPHIA:

FOR SALE AT FRIENDS' BOOK STORE,
No. 84 Mulberry Street.

.....
1848.



A BRIEF ACCOUNT, &c.

IN tracing the history of the Christian Church from its earliest establishment, through the period of its decline, until it reached that long and dark night of apostacy, which for ages preceded the reformation, we find, that in proportion as the life and substance of religion decayed, a multitude of ceremonies were introduced in their place, little, if at all, less onerous than the typical institutions of the Mosaic law. This has ever been the result, when the ingenuity of man has attempted to improve or adorn the simplicity of spiritual religion. There is a natural activity in the human mind, which prompts it to be busy, and can with difficulty submit to that self-renunciation which the gospel enjoins. It is much easier for a professor of religion to be engaged in the performance of rites and ceremonies, than to yield his heart an entire sacrifice to God. Objects presented to the mind through the medium of the natural senses, produce a powerful impression, and are more easily apprehended, than those truths which are addressed to the intellectual faculties only, and are designed to subdue and control the wayward passions of the human heart. It is not surprising, therefore, that instead of that worship of the Almighty Father, which is in Spirit and in Truth, and which requires the subjection of the will and activity of man, and the prostration of the whole soul in reverent humility before God, a routine of ceremonies and forms should have been substituted, calculated to strike the eye and the ear with admiration.

As the period of degeneracy was marked by the great amount and increase of these ceremonies, so, when it pleased the Most High to raise up individuals, and enlighten them to see the existing corruptions, and how far the professed Christian Church had departed from original purity, and to prepare them for instruments in working a reformation; one of their first duties was, to draw men off from those rites by which their minds had been unduly occupied, and on which they had too much depended, instead of pressing after experimental religion in the heart.

This, of necessity, was a progressive work. The brightness of meridian day bursts not at once upon the world. There is a gradual increase of light, from its earliest dawn until it reaches its fullest splendour; yet the feeblest ray which first darts through the thick darkness, is the same in its nature with the most luminous blaze. It makes manifest those things which the

Divine controversy is against, and leads back to the state of gospel simplicity and purity, from which the visible Church has lapsed. And although the light may not be sufficiently clear to discover all the corruptions, nor the state of the world such as to bear their removal, yet those holy men, who act up faithfully to the degree of knowledge with which they are favoured, are worthy of double honour, as instruments for correcting the growing evils of their day, and preparing the way for further advancement in the reformation.

It is interesting to observe, that the different religious societies which have arisen since the reformation, all aimed at the attainment of greater degrees of spirituality and a more fervent piety, than was generally to be found among the sect from which they sprung. The idea, that forms were too much substituted for power, and a decent compliance with the externals of religion, for its heart-changing work, seems to have given rise to them all. Each successive advance lopped off some of the ceremonial excrescences, with a view of making the system more conformable to the Apostolic pattern. In the early part of the seventeenth century, considerable progress was made in this work, tending to prepare the way for that more full and complete exemplification of the original simplicity of the Gospel, which was exhibited to the world by George Fox and his coadjutors. It is no arrogant assumption to assert, that to whatever point in the reformation we turn our attention, we find the germ of those principles, which were subsequently developed and carried out by the founders of our Society, actuating the Reformers and leading them to results, approaching nearer to those attained by FRIENDS, in proportion to the faithfulness and measure of light bestowed on the individual.

Opinions very similar to those held by our Society, on the subjects of the indwelling and guidance of the Holy Spirit, baptism and other ceremonies, superstitious rites, war, oaths, and a ministry of human appointment and education, were promulgated by individuals at different periods, antecedent to the rise of Friends, though not advanced as distinguishing tenets by any considerable body of professors.

The reformation from Popery under Edward VI. was but partial. Many of the errors and superstitions of that pompous and ceremonial religion were retained; partly because the dawning light was not sufficient to reveal their true character, and partly in compliance with the popular prejudice in favour of ancient institutions, and of a showy and imposing form of worship. There were, however, men of eminent piety and religious discernment, who perceived the degeneracy from primitive Christianity, which gave birth to those corruptions, and had since fostered their

growth and promoted their increase, until they threatened to supplant vital religion.

On the death of Edward, the hopes which these had cherished, of further advances toward the original simplicity and purity of Christianity, were extinguished by the accession of Mary, and the barbarous persecution which followed. Many sealed with their blood the testimony of a good conscience, and by faithfulness unto death, not only proved the sincerity of their profession, but prepared the way for those nearer approaches to Divine Truth, which have since been made. If the clearer spiritual light of the present day, unfolds to us some points in which the belief of those holy men was defective, it also places in stronger relief, as a noble example worthy of all imitation, the undaunted firmness and integrity of their characters, their love of Christ, and their devotion to his cause. It cannot be viewed in any other light, than as a Divine interposition in behalf of his suffering people, that this bigoted and relentless queen so soon closed her career, after a brief and inglorious reign.

When Elizabeth came to the throne, she found herself surrounded by Papists strongly attached to their religion, and zealous for its support. Her prudence dictated a cautious course in changing the existing order of things. Too great or sudden alterations, might have hazarded the peace of the realm, and even brought her crown into jeopardy. Elizabeth, moreover, was fond of magnificence in her devotions; and in this respect, the pomp of popery suited well with her inclinations. It is questionable, indeed, whether her preference for the Protestant religion was not as much owing to her affection for her brother, King Edward, and respect for the memory of her father, as to any decided conviction of its nearer approximation to the standard of Scripture Truth.

She restored the liturgy and order of worship as established by her brother, and strictly enjoined its observance, though many of her Protestant subjects conscientiously objected to some parts of it. The idol of uniformity, and the long cherished idea of a catholic Church, to which the Papists had made such lavish sacrifices of human life, had strong attractions even for Protestants; and Elizabeth, as well as her successors, persecuted even to death, not a few of her pious subjects, in the vain attempt to coerce the consciences of men, and reduce them to one common standard.

The doctrines and form of worship revived by Elizabeth after the death of Mary, left the minds of many much dissatisfied. They desired a more thorough separation from the errors of Popery; a simpler method of church government, and a purer and more spiritual religion and worship. These were called Puritans;

a name which, though bestowed on them with no good design, yet agreed well with those things for which they contended.

The Protestants who fled to Frankfort, during the persecution under Queen Mary, unanimously concluded to dispense with the litany, surplice and responses of the Church of England; that public service should begin with a general confession of sins, then the people to sing a psalm in metre in a plain tune, after which the minister should pray for the assistance of the Holy Spirit, and proceed to sermon. These innovations on the established order of the Service-book, led to warm disputes, which soon spread into England; and though at times the breach would seem nearly closed, yet the controversy was again and again renewed, and efforts made to procure further reformatiions from the errors of the Romish Church.

Soon after Elizabeth came to the throne, she appointed a commission to review the liturgy as established by Edward. The alterations made in it, were rather in favour of the Papists than the Puritans, by many of whom it was viewed as more objectionable than the old Service-book. It was, however, presented to parliament, and adopted as the national form of religion, by "The Act for the Uniformity of Common Prayer and Service in the Church, &c." The same parliament passed an act vesting the entire ecclesiastical jurisdiction in the crown, and empowering the queen "with the advice of her commissioners or metropolitan, to ordain and publish such further ceremonies and rites as may be for the advancement of God's glory and edifying his Church, and the reverence of Christ's holy mysteries and sacraments."

The act of uniformity was the source of great mischief to the Church. Many conscientious ministers and others could not conform to its requirements, believing them to be opposed to the doctrines and precepts of the Bible. The rigorous enforcement of the act, while it punished the bodies of men, and wasted their estates, did not convince their minds; but rather strengthened their opposition, and alienated their affections from the Church.

In the doctrinal views of the two parties, the Conformists and the Puritans, there was little avowed difference. The uneasiness arose chiefly from a conscientious objection to the assumptions of the bishops, the introduction of numerous unscriptural offices and titles in the church—the laxity of her discipline—the prohibition of extemporaneous prayer—the numerous festivals—the use of organs and other instruments of music in time of worship—of the sign of the cross in the ceremony of baptism—kneeling at the ceremony of the supper—bowing at the name of Jesus and on entering or leaving their places of worship—to the ring in marriage, as well as parts of the words spoken during the rite; and to the use of the surplice and other vestments by the priests

during Divine service. Such were the principal grounds of difference in the commencement of the dispute; and though the Conformists affected to consider them non-essential, yet they insisted on them with a pertinacity, which increased the opposition and widened the breach, until at length it produced an entire separation, from which have sprung the various classes of dissenters.

That the Puritans were conscientious in their objections to the established religion, will not be questioned by such as are acquainted with the piety of their lives, and the patience and fortitude with which they endured persecution for their religious opinions. Connected with these, was a steadfast resistance to the assumed power of the crown, as visible head of the Church, to prescribe to, and control, the conscience of the subject, in things not essential. Against this they manfully contended while the reins of government were in the hands of their opponents. But when the revolution of civil affairs placed *them* in possession of the power, they too soon forgot the principles of rational and Christian liberty, for which they had formerly struggled, and exercised on others, the oppression and cruelty which they had so much condemned in their own case.

Contending for their religious liberty, naturally had the effect to make them more jealous of their civil rights; and hence, during the subsequent reign, we find them standing forth, as staunch opposers of the encroachments of the crown.

That they were instruments in the hand of Providence, for carrying forward the reformation from the errors and superstitions by which Christianity had been overlaid, cannot be doubted; yet as this was a gradual work, accomplished by slow degrees, the corruptions not being all discovered at once, but progressively, according to the faithfulness of those engaged in the work; so others rose up and separated from them, who carried the reformation still further.

The first of these was the society of Brownists, who contended that the Church of England was not a true church, because of the Popish corruptions which she retained and enforced, and her persecution for the sake of religion—that the power of church government was in the members—that the ministry was not subject to human selection and ordination, but that any brother who felt engaged, might preach or exhort, and that prayer was not to be limited to prescribed forms. Their mode of discipline was congregational, every society being distinct and independent of the others; holding intercourse and communion, however, as brethren and professors of a common faith. The severe persecutions which they experienced from the government, induced many of this persuasion to fly to the continent, where they met

with little better treatment. They appear to have been a zealous and sincere people, living with strictness and regularity, and preaching with much fervour and energy.

The spirit of inquiry was now abroad, and increasing in vigour and activity. Instead of receiving opinions on the authority of church canons or dignitaries, there was a growing disposition to bring them to the test of revealed truth. Many which had long been implicitly adopted, and transmitted from one generation to another, were now called in question and warmly debated. As early as 1617, John Selden published his *History of Tithes*, in which he contends that they are of human, not Divine appointment. It was not to be supposed that those whose worldly interests were affected by such an opinion, would suffer his book to pass without severe animadversion; and as a readier mode of counteracting its effects than the resort to argument, the author was summoned before the High Court of Commissions; and, after various threats, compelled to recant his sentiments.

Another class of dissenters, which took its rise about this time, was the society of Independents, which grew out of the Brownists. Its name is derived from the system of church government, in which each congregation formed a distinct body, regulating its own affairs, judging of the fitness of persons applying for membership, and of the propriety of expelling such as walked disorderly, independently of all others. Their doctrines agreed in the main with those of the other dissenters. During the times of the Commonwealth and Protectorate, they were distinguished by their attachment to toleration, which the Presbyterians denounced as "an hideous monster, the great Diana of the Independents." They were not, however, constant to their own principles; for, when they subsequently acquired the power, they exercised considerable severity toward both Friends and Baptists. They received the patronage and support of Oliver Cromwell, and are often mentioned in connexion with the history of Friends.

At a very early period of the Reformation, the subject of water baptism appears to have attracted the serious attention of pious men, and their researches into it, led some of them to differ from the generally received opinions respecting it.

From Fuller's *Church History* it appears Wickliffe held "that wise men leave that as impertinent, which is not plainly expressed in Scripture—that those are foolish and presumptuous, who affirm that infants are not saved if they die without baptism; and that baptism doth not confer [grace], but only signify grace which was given before. He also denied that all sins are abolished in baptism; asserted, that children may be saved without baptism, and that the baptism of water profiteth not, without the baptism of the Spirit."

During the fifteenth century, there were a number of persons in England who denied the necessity of water baptism, and held "that Christian people were sufficiently baptized in the blood of Christ, and needed no water; and that the sacrament of baptism with water, used in the church, is but a light matter, and of small effect." Some of these suffered death by fire, for adherence to their principles; and for a long period afterwards, those who entertained similar views, were the objects of severe persecution. In the sixteenth century, the Society of Baptists or Anabaptists took its rise. They objected to infant baptism as unauthorized by Scripture, and rebaptized those adults whom they considered as believers and admitted to the privileges of their communion. Besides their peculiar views on this subject, some of them held war to be inconsistent with Christianity, and doubted the lawfulness of oaths under the gospel dispensation. They also insisted that the gospel ought to be free, and denied the right of tithes or other compulsory maintenance for its ministers. They were generally persons of great seriousness of mind and strictness of deportment, searching the Scriptures diligently; and being wearied with the ceremonies and impositions of men, were desirous to practice that form of religion only, which they believed to be sanctioned by our Lord and his apostles.

Their views of the Christian ministry did not make it essential, that those who took part therein, should prepare for it by the acquisition of learning; but gave liberty for any to speak a word, either in doctrine or exhortation, who believed themselves called thereto and qualified by the gift of the Holy Spirit. Some were zealously opposed to a hireling ministry, declaiming against it in their preaching, by which they subjected themselves to severe sufferings. Many of this persuasion were imprisoned during the fifteenth and sixteenth centuries, and patiently endured their confinement, showing by their steadfastness under suffering, that they were actuated by motives sincerely conscientious. Of this class was the pious John Bunyan, whose imprisonment lasted nearly twelve years.

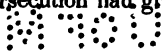
The first Presbyterian church established in England, was in 1572. It consisted of Puritans, (then so called) who, among other things, dissented from the government of the church by bishops, &c., conceiving that by pastors and presbyters or elders, to be more consistent with Holy Scripture. They agreed with the Independents, in denying the *divine right* of the bishops to order and direct the congregation; but instead of leaving each distinct, with absolute control over its own members and officers, they associated several churches in one synod, and a number of these again united in forming a general assembly, which is the supreme ecclesiastical body.

This society comprised a much larger number of members than either of the others we have mentioned; and the part they acted in the revolution which drove Charles I. from the throne, and finally brought him to the scaffold, as well as in the affairs of government during the interregnum, rendered them sufficiently conspicuous.

The persecutions they endured, while the reins of government were in the hands of the Church party, we should suppose would have taught them moderation and charity towards the conscientious dissent of others; but no sooner were they placed in the seat of power, than they began to contend for *uniformity* in faith and practice; the moloch of Christendom, to which many of her choicest sons had been wantonly sacrificed.

So fierce was their opposition to toleration, that after a long conference of a Committee of Parliament, for the purpose of making some agreement, by which the Independents might be accommodated in their views of church government, the scheme was necessarily abandoned; because the Presbyterians refused to concede anything. They who but lately had contended against the divine right of the bishops, were now urgent to make all yield to the divine right of presbytery. The ministers of Sion College pronounced toleration "a root of gall and bitterness;" others of the sect declaimed against it, as contrary to godliness—opening a door to libertinism and profanity, and that it ought to be rejected as "*soul-poison*." Liberty of conscience was declared to be the nourisher of all heresies and schisms, and most of the sermons preached before the House of Commons, while the question was under debate, breathed the spirit of persecution, and incited the ruling powers to draw the sword against such as would not conform. The Presbyterians little thought that their own arguments would quickly be used against themselves, and the severity they had exercised upon others, returned with full measure into their own bosoms. This was lamentably the case after the restoration, when the Church of England having regained her power, exercised it with so little mercy, in the vain attempt to force men's consciences into a conformity with her prescriptions.

We have now noticed the principal sects which existed at the time our Society arose, and to whom the reader will find allusion made in the writings of Friends. They were all strenuously opposed to the Roman Catholic church; and while King James I. and his son Charles I., were both suspected of favouring that religion, as well as some of the dignitaries of the Episcopal church; the dissenters availed themselves of every opportunity to show their dislike to it. This contributed not a little to alienate their affections from the throne, and to widen the breach to which their persecution had given rise.



The violation of their natural and civil rights; the disregard of their often-repeated and respectful petitions, and the frequent breach of promises solemnly made, tended to make the Puritans suspicious of James, and induced them to watch with the most jealous eye, every encroachment of the crown. The house of Stuart were remarkable for arrogant and arbitrary assumption, in virtue of their prerogative. However the exigency of the occasions may extenuate some of their acts, there are others, which deserve no milder appellations than tyranny and oppression. Against these, the dissenters inveighed with boldness and vehemence, and, as is usually the case, the cry of oppression rallied to their side a host of partisans, until at length the king had lost the affections of a large portion of his subjects. Instead of pacifying them by some concessions, and soothing their incensed feelings by gentleness and clemency, measures still more harsh and offensive were pursued towards them.

They were punished as factious schismatics—as enemies to the king and government, and inciters of the people to rebellion—were fined, whipped, maimed, imprisoned and banished—enduring almost every species of hardship and suffering which cruelty could suggest. It were no wonder, if men who had felt so severely the abuses of regal power, should be in favour of a form of government, by which it could be restrained within more just and reasonable limits, and the rights of the subject be more effectually secured.

The disputes between the Puritans and the Church party, which had been carried on with no little acrimony, during the reigns of Elizabeth and James I., increased in violence under Charles, and began to assume the most serious aspect, threatening to destroy the peace of the nation. The Puritans had augmented in numbers and importance, and the flagrant outrages committed upon them, produced commiseration in the minds of many, who yet were sincere in their attachment to the religion of the Church. So little regard was had to law or equity in the treatment of them, that their cause gradually became identified with the preservation of the constitution and laws of the country. To be a Puritan, was synonymous with an opponent of ecclesiastical domination; of the tyranny and encroachments of royalty, under the convenient plea of prerogative; and to be the advocate of the rights and liberties of the subject. In this way politics and religion became blended, and afterward it was the policy of each party to maintain the connexion.

Beside the matters originally contested, new sources of dissatisfaction and other subjects of dispute, became involved in the controversy.

Many of the clergy of the establishment had become corrupt

and licentious—they seldom preached—neglected their congregations and places of worship, and were engaged in practices, not only unbecoming the sacred character, but, in some cases, even scandalously immoral. They encouraged, rather than repressed the licentiousness of the times; and seemed much more addicted to mirth and amusements, than to the duties of the ministerial office. Their example, and that of the court, had a demoralizing effect on others, especially the lower orders of society.

In order to counteract the opinion that the reformed religion was severe and strict in its requisitions, James published, in 1618, a royal declaration, drawn up by one of the Episcopal bishops, stating, that “for his good people’s recreation, his majesty’s pleasure was, that after the end of Divine service, they should not be disturbed, letted, or discouraged from any lawful recreations, such as dancing, either of men or women, archery for men, leaping, vaulting, or any such harmless recreations; nor having May games, whitsonales, or morrice dances, or setting up of May poles, or other sports therewith used, so as the same may be had in due and convenient time, without impediment or let of Divine service.”

This was a source of great offence to the Puritans; and when the declaration was republished by Charles, and directed to be read in all the churches, many of the ministers refused to comply.

The license given by the indulgence, produced the results which might reasonably have been anticipated. The sports degenerated into noisy and tumultuous revels, with tippling, quarrels and sometimes even murder. These disorders grew to such a height, that the justices, in some counties, petitioned the judges of the courts to suppress them, which they did. But Archbishop Laud, then primate of England, summoned the judges before the king and council, for invading the Episcopal jurisdiction. A sharp reprimand and an order to revoke the prohibition, was the result. The archbishop taking the matter into his own hands, was informed by the bishop of Bath and Wells, within whose diocese the prohibition had been enforced, that the restoration of the wakes and revels, &c. would be very acceptable to the gentry, clergy and common people; in proof of which, he had procured the signatures of seventy-two clergymen; and believed, if he had sent for an hundred more, he could have had the consent of them all. It was determined to continue them, and the king forbade the justices interfering with the people. It may readily be supposed, that such proceedings would have a powerful influence in promoting licentiousness; when, in addition to the command of their king, the ministers of religion joined in encouraging practices, to which the depraved inclinations of the human

heart alone, furnished strong excitement. We may safely rank this among the causes, which contributed to promote the immorality and corruption which so lamentably overspread the nation, and gave rise to the close and sharp reproof, which our early Friends so often found it their duty to administer.

The few parliaments which James and Charles assembled, evinced a disposition to apply some remedy to the religious dissensions and grievances which distracted the nation. This was an interference so little agreeable to the crown, that they were speedily prorogued, and a long period suffered to elapse before another was called, which gave rise to the suspicion, that the monarch intended to govern by prerogative only, and without the intervention of a parliament.

The condition of the nation when Charles came to the throne, was melancholy indeed. It was torn by internal dissensions; and the affections of a large portion of the people alienated from the king, by oppression and injustice. The encroachments of the crown—the continued encouragement given to Papists, the unmitigated persecution of the Puritans, and of such as had the magnanimity and courage to resist the arbitrary measures of the court and its minions, together with the failure of some of his military enterprises, tended to increase the murmurs, and to rouse the spirit of those, who regarded the liberties and the religion of the country. Influenced by mistaken notions of royal prerogative, and misguided by his counsellors, Charles, instead of softening the spirits of the Puritans by some concessions, proceeded to still greater lengths, until the minds of many of his subjects were prepared for any change which promised to restore to them their civil and religious rights. From this state of things, it was but a short step to open warfare, and accordingly the nation was soon involved in a civil war, which resulted in bringing Charles to the scaffold, and setting up a new form of government. Numerous negotiations for a settlement of the religious differences took place, but neither the king nor the parliament being willing to accede to the terms proposed by the other, in 1642 they appealed to the sword to settle a controversy, which had hitherto been managed only by words. During the course of the war, which continued with various success for several years, the king was often reduced to great extremities, and at last falling into the hands of the parliament, he was brought to trial before his avowed enemies, and condemned to be beheaded as a traitor. This cruel sentence was carried into execution early in 1649.

It was in 1646, during the prevalence of the civil and religious commotions, that GEORGE Fox commenced his labours as a minister of the Gospel, being then in the 23rd year of his age.

After the death of the king, the nation was without any legal

form of government; but the parliament, which had assumed the power, and exercised it at the commencement of the war, still continued to govern. The Presbyterians had the control of affairs chiefly in their hands, and proceeded to model the religion of the nation to suit their peculiar views. Instead of the liturgy of the Church of England, they set up the Directory for Public Worship; and, forgetting the severity of their own sufferings for non-conformity, when others were in power, they now set about compelling all to comply with their established forms. The arguments they had used against persecution for religion, when smarting under the lash of the Episcopal Church, were urged upon them in vain. Having the power in their hands, they appeared to consider it as a sufficient authority for coercing others, to adopt that form of worship and system of doctrines, which they had determined to be the best. Never did religious toleration seem to be less understood, or the great right of liberty of conscience more wantonly disregarded.

But while the parliament was acting in conformity with these narrow and bigoted opinions, principles of a contrary character were at work in the army, where the Independents predominated, and carried with them their wonted liberality toward the conscientious dissent of others. Against this latitude of indulgence, the Presbyterians declared with great earnestness, as a source of innumerable evils, and tending to the destruction of all religion. A long conference took place between the two parties, for the purpose of making some arrangement, by which the Independent form of worship and discipline could be included; but such was the pertinacity of the Presbyterian faction, that they refused to yield anything, and the scheme was abandoned as hopeless.

This arbitrary and oppressive course, rendered the sect unpopular; and the Independents finding they were not likely to obtain much from the parliament, and having the army on their side, with Oliver Cromwell at its head, he put an end to the Commonwealth and the parliament together, in the year 1653—the former having continued a little more than four years, and the latter sat as a legislative body, with some short intermissions, for thirteen years.

It was not long ere Cromwell and his officers struck out a new form of government; and in the latter end of 1653, he was declared Lord Protector of England, Scotland and Ireland, &c. The principles of the new government, relative to religion, were more liberal and Christian, than any which preceded it. The articles of the constitution embracing that subject, contain the following, viz:—

“That the Christian religion contained in the Scriptures, be

held forth and recommended as the public profession of these nations.

"That none be compelled to conform to the public religion, by penalties or otherwise; but that endeavours be used to win them by sound doctrine and the example of a good conversation.

"That such as profess faith in God, by Jesus Christ, though differing in judgment from the doctrine, worship, and discipline publicly held forth, shall not be restrained from, but shall be protected in, the profession of their faith, and the exercise of their religion; so as they abuse not this liberty to the civil injury of others, and to the actual disturbance of the public peace on their parts; provided, this liberty be not extended to popery or prelacy, or to such as, under a profession of Christ, hold forth and practice licentiousness."

Creditable as these provisions are to the enlightened views of religious toleration, entertained by those who framed them, they are still defective, in making exceptions to two classes of professors. Had they been faithfully carried out in practice, they would have saved much suffering for conscience sake, both to Friends and the Baptists. For however favourable the protector was to granting liberty of conscience to all, it was not the case with the magistrates, justices and others, in whose hands the execution of the laws was placed. From the cupidity or intolerance of these, Friends were often interrupted in the exercise of their religion, and punished, because they could not swear or pay tithes, though to a much less degree than was afterward the case.

Toward the close of Cromwell's government, he was again declared protector, under new articles of government, in which an attempt was made to narrow the grounds of toleration, by a more close definition of the doctrines to be professed.

In the opening of the second session of the parliament, in 1657, the Lord Commissioner Fiennes "warns the house of the rock on which many had split, which was a spirit of imposing upon men's consciences, in things wherein God leaves them a latitude, and would have them free."—"As God is no respecter of persons, so he is no respecter of forms; but in what form soever the spirit of imposition appears, he will testify against it. If men, though otherwise good, will turn ceremony into substance, and make the kingdom of Christ consistent in circumstances, in discipline, and in forms, in vain do they protest against the persecution of God's people, when they make the definition of God's people so narrow, that their persecution is as broad as any other, and usually more fierce, because edged with a sharp temper of spirit." "It is good to hold forth a public profession of the truth, but not so as to exclude those that cannot

come up to it in all points, from the privilege that belongs to them as Christians, much less to the privilege that belongs to them as men."

These just sentiments, which appeared to be gaining ground in the minds of men, were soon to receive a check, by the change of rulers. In 1658, Oliver Cromwell died, and was succeeded by his son Richard; who, finding the difficulties and perplexities of balancing the power of rival parties, and conducting the affairs of state, little suited either to his capacity or his inclination, resigned his high and responsible station, after having occupied it only eight months.

A short interregnum ensued, and in 1660 the kingdom was restored to the house of Stuart, by proclaiming Charles II.

These frequent changes in the government had a tendency to keep up the unsettlement which had long agitated the nation, as well as those violent party feelings and prejudices, which the political and religious struggles had engendered. Friends took no part in the revolutions of government—their principles forbade them from putting down or setting up, and taught them to live peaceably, as good citizens, under whatever power the Ruler of the universe permitted to be established over them. But though peaceable and non-resisting in their conduct, they were neither idle nor unconcerned spectators of the course of events. Believing that righteousness was the only security for a nation's stability and prosperity, they earnestly enforced on the parliament and protector, as well as the monarchs who succeeded, the suppression of vice and immorality, the equal administration of justice, and the removal of all oppression. The addresses made to those in authority by George Fox, Edward Burrough and others, are marked with innocent boldness, and good sense, delivered in a style of great frankness and honesty. Nor did they omit to warn them of the consequences which would ensue if they failed to perform the divine will, predicting with clearness the overthrow of Oliver's government, and some other changes which occurred.

In his declaration issued from Breda, on the eve of his sailing for England to assume the crown, Charles held this conciliatory language, calculated to allay the fears of those who dreaded the restoration of the hierarchy. "We do also declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion, in matters of religion, which do not disturb the peace of the kingdom."

But plausible as are these promises, and sincere as the king might have been in making them, the event proved how little reliance was to be placed upon the royal word. Devoted to his own pleasures, and with too little application or industry to examine the opinions of his advisers, or inquire into the sufferings

sustained by his subjects, he permitted the clergy to pursue their own measures for the promotion of the church, who took care to return the measure of persecution, meted to them under the commonwealth and protectorate, heaped up and running over into the bosoms of the dissenters. Conformity was rigidly enforced, and not satisfied with the existing statutes for punishing those who dared to differ in their consciences from the prescribed standard, new and more oppressive laws were procured.

The persecution fell with peculiar severity on Friends, who were suspected of being unfriendly to the restoration of the king, from their refusal to take any oath, and consequently the oath of allegiance to the crown—though they repeatedly offered instead, their most solemn declarations to the same effect.

The peaceable and unresisting spirit which governed the conduct of Friends, seemed to embolden their persecutors to oppress them without colour of law or justice, knowing they had nothing to fear from the law of retaliation, and that but few could be found to plead their cause or espouse the defence of their rights.

To give some colour to the severities practised against them, pretexts were drawn from supposed violations of the regulations of civil policy—"A Christian exhortation to an assembly after the priest had done and the worship was over, was denominated interrupting public worship, and disturbing the priest in his office; an honest testimony against wickedness in the streets or market place, was styled a breach of the peace; and their appearing before the magistrates covered, a contempt of authority; hence proceeded fines, imprisonments and spoiling of goods. Nay, so hot were some of the magistrates for persecution, even in Cromwell's time, that by an unparalleled and most unjust misconstruction of the law against vagrants, they tortured with cruel whippings and exposed in the stocks, the bodies both of men and women of good estate and reputation, merely because they went under the denomination of Quakers."

Several obsolete statutes were brought to bear most heavily upon Friends, though originally enacted with a view of reaching the Papists, who refused to conform to the established religion. Among these was an act passed in the thirty-second year of Henry VIII.'s reign, against subtracting or withholding tithes; obliging justices to commit obstinate defendants to prison, until they should find sufficient security for their compliance.—The laws made in Elizabeth's reign for enforcing a uniformity of worship, authorizing the levy of a fine of one shilling per week for the use of the poor, from such as did not resort to some church of the established religion, every sabbath or holy day,—and also another, establishing a forfeiture of twenty pounds per month for the like default. A third law empowered the officers

to seize all the goods, or a third part of the lands, of every such offender for the fine of twenty pounds. And as if these were not sufficiently severe, another was enacted in the thirty-fifth year of Queen Elizabeth, obliging offenders in the like case to abjure the realm, on pain of death.

All these laws were revived, and attempts made to enforce them in the cases of Friends, though it was well known they were designed to bear upon the Papists. As Friends could not conscientiously pay tithes, believing that the ministry of the gospel should be free, according to the express injunction of Christ to his apostles, "Freely ye have received, freely give," great havoc was made of their property by the rapacious priests.

The Society of Friends viewed the positive command of our Lord, "Swear not at all," corroborated by the exhortation of the Apostle James, "But above all things, my brethren, swear not; neither by Heaven, neither by the earth, neither by any other oath," as being of indispensable obligation, and entirely precluding the Christian from taking an oath on any occasion whatever.

Soon after Charles II. came to the throne, the acts made in the reigns of Elizabeth and James, requiring the subject to take the oaths of allegiance and supremacy were revived, and visited upon Friends with great oppression.

In 1661, the parliament passed another act, aimed directly at the Society, providing that any Quaker refusing to take an oath, when lawfully tendered, or who should maintain, in writing or otherwise, the unlawfulness of taking an oath; or if five or more Quakers, above the age of sixteen years, should assemble for religious worship, they should forfeit five pounds for the first offence, or suffer three months imprisonment; doubling the penalty for the second offence; and for the third, they were to abjure the realm, or be transported.

The insurrection of the "fifth monarchy men," as they were called, was the occasion of fresh persecution to Friends. They were a company of infatuated men, who, supposing that the one thousand years of Christ's reign on earth, mentioned in Rev. xx. was just commencing, rose in arms and ran about the streets of London, crying out that they were going to overthrow the government of King Charles, and set up King Jesus. Although there was not the shadow of reason, for connecting the Society in any way with this wild insurrection, yet the king made it the pretext for issuing his proclamation, for the suppression of all unlawful conventicles, or meetings for religious purposes, designating particularly those of the Anabaptists and Quakers. This encouraged the profane and irreligious populace to assail the meetings of Friends, and inflict upon them the grossest outrages and cruelties.

Severe as were the sufferings of Friends under the operation of these oppressive laws, their constancy was not shaken. They fearlessly and openly met for the solemn duty of Divine worship, nothing daunted by the terrors which threatened them. This Christian boldness exasperated their enemies, especially the persecuting priests and magistrates; and another law was procured more prompt and terrible in its operation. It declared the statute of 35th Elizabeth in full force; and that every person taken at a meeting consisting of more than five, beside the household, should suffer three months imprisonment, or pay a fine of five pounds, on conviction before two justices—double the penalty for the second offence; and being convicted of a third, before the justices at the Quarter Sessions, should be transported for seven years, or pay one hundred pounds fine—and in case they returned or escaped, they should be adjudged felons, and sentenced to death. It also empowered sheriffs, justices of the peace, and persons commissioned by them, to hunt out and break up all religious meetings, other than those of the established religion, and take into custody such of the company as they saw fit. Persons allowing such meetings in their houses, barns, &c. to be subject to the same penalties and forfeitures as other offenders. Such as were sentenced to transportation, were to be sent over sea at their own expense; and in default of ability to pay, to be sold for five years to defray the charges. Married women taken at meetings, to be imprisoned for a term not exceeding twelve months, or their husbands to pay for their redemption not exceeding forty pounds.

The next enactment by which Friends suffered, was commonly known by the name of the Oxford five mile act. It was aimed at the Presbyterian and other non-conforming ministers, requiring them to take an oath, that it was not lawful under any pretence to take up arms against the king; and that they would not at any time, endeavour to procure any alteration in the government of church or state. Such as refused to take the oath, were declared incapable of teaching any school, public or private, under penalty of forty pounds. All nonconforming ministers were likewise prohibited from coming within five miles of any city, town, or borough sending members to parliament, or within five miles of any place where they had officiated as ministers, unless it might be in passing along a public highway, under a forfeiture of forty pounds; one-third of which went to the informer.

The refusal of Friends to take an oath, brought their ministers within the scope of this law, and fines, distrainments and imprisonments were the consequences.

In 1670, there appeared to be a disposition among some of

the officers of government to put a stop to persecution. The king, on several occasions, had shown dislike to it; but being opposed by the bishops and parliament, he had not the firmness or resolution to withstand their influence. The former Act for suppressing religious meetings having expired, a new one was prepared and passed, making the penalty five shillings for the first offence, and ten for the second; the preachers or teachers in such meetings to forfeit twenty pounds for the first, and forty pounds for the second offence; and twenty pounds penalty for suffering a meeting to be held in a house or barn. A single justice was authorized to convict on the oath of two witnesses, and the fines to be forthwith levied on the offender's goods, and in case of his poverty, on the goods of any other offender present at the same meeting; provided the amount so levied shall not exceed ten pounds for one meeting. One-third of all the fines to go to the informer, as a reward for his services. Justices, constables, and other officers, were authorized to break open and enter any house, or place, where they might be informed there was a conventicle, and search for, and take into custody, all persons found assembled there. If any justice of the peace refused to perform the duties prescribed in the Act, he was to forfeit one hundred pounds, and every constable five pounds. And it was further enacted, that "all clauses in the law should be construed most largely and beneficially for the suppressing of conventicles, and for the justification and encouragement of all persons to be employed in the execution thereof."

A more unjust and oppressive law could scarcely be conceived. In the hope of rioting on the spoils of the Quakers' goods, unprincipled men lurked about their dwellings, lodged information against them on the most frivolous pretences, and swore falsely to procure their conviction; the facility of which was greatly promoted by the privacy of the trial, and resting the decision with a single justice, himself often the accomplice of the informer and the sharer of the prey. It would be difficult to conceive a scene of more extensive rapine and plunder, in time of peace and under colour of law, than the execution of this Act produced throughout the nation. Many Friends were reduced from competency to destitution of the very necessities of life.

In 1672, Charles issued his declaration of indulgence, by which, in virtue of his royal prerogative, as supreme in ecclesiastical as well as civil affairs, he assumed to suspend the operation of the penal laws against the nonconformists. The right of the sovereign to exercise this power; was warmly contested. Some of the dissenters, and especially the Presbyterians, who were extremely jealous of the Papists, and unfavourable to general liberty of conscience, were not forward to accept the boon

thus offered, and even wrote against it, on the ground that it would sanction the exercise of the dispensing power in the king.

Friends had suffered more severely during the preceding persecutions, than any other class of dissenters. They had stood their ground with unflinching intrepidity, when others fled before the storm. They contended that liberty of conscience was the natural right of all men, and that every interference of the civil power, with the peaceable exercise of conscientious duty, was contrary to Christianity and to sound principles of government. They meddled not with the politics of the day, nor professed to be skilled in questions of royal prerogative. The knowledge that hundreds of their brethren were unjustly lying in prisons, while their helpless families were exposed to the rapacity of merciless informers, was an argument sufficiently powerful, to induce them to accept the relief which the king's declaration afforded. An application was accordingly made to the crown for the discharge of those who had been imprisoned for conscience sake; and such was the favourable opinion produced by the constancy and uniformly peaceable and consistent conduct of the Society, that a warrant was readily obtained for their liberation. The success of this application, afforded Friends an opportunity of proving the sincerity of their opinions in favour of universal toleration and charity. There were other dissenters confined in the same prisons, and their solicitors requesting the aid of Friends in their behalf, they cheerfully accorded it, and included the names of those prisoners in the same instrument, by which their own members were relieved from bonds.

The respite which the declaration afforded was of short duration; for in the following year, the parliament compelled the king to revoke it; in consequence of which, the sufferings of Friends were renewed, though not to the same extent as before.

If the calamities in which Friends bore so large a share had no other good effect, they evidently tended to convince the nation of the folly of persecuting men for differences of opinion. More than thirty years of suffering had passed over, and not a single Quaker had been induced by it to abandon his profession—they were as prompt and diligent as ever in the open performance of their religious duties, and as ready, patiently to submit to the penalties of unrighteous laws. They never resorted to violence or retaliation, relying on the justice of their cause, the truth and soundness of their arguments, and their peaceable and blameless conduct, to effect a change in the minds of those in power. This change now began to be apparent.

In 1680, a bill was introduced to parliament for exempting dissenters from penal laws. Friends lost no time in presenting themselves before the committee as the advocates of such a mea-

sure, and urging the insertion of such clauses, as would afford relief to the members of the Society, on the subject of oaths. So successful were they in these endeavours, that they obtained an amendment to the bill, admitting a declaration of fidelity, instead of the oath of allegiance. But the state of affairs was not ripe for such an important change, and the bill was lost. Another, however, passed both houses, exempting dissenters from the operation of the statute of the 35th of Elizabeth. But when it should have been presented to the king for his assent, it was not to be found, having been secreted purposely, as was believed, to defeat the measure. In the next year the parliament passed the following resolutions, viz.

"1. Resolved, that it is the opinion of this house, that the acts of parliament made in the reigns of Queen Elizabeth and King James, against popish recusants, ought not to be extended against protestant dissenters.

"2. Resolved, that it is the opinion of this house, that the prosecution of protestant dissenters upon the penal laws, is at this time grievous to the subject, a weakening of the Protestant interest, an encouragement to Popery, and dangerous to the peace of the kingdom."

These votes showed the growing feeling in favour of dissenters, and mark the gradual progress of those principles of religious liberty, which were more fully recognized in 1688, by the passage of the *Toleration Act*, under William and Mary; a measure which afforded great relief to Friends, though they were still subject to prosecutions for tithes and for refusing to swear. After repeated applications to the king and parliament, a bill was brought into the house, in 1695, and finally passed early in the following year, allowing the solemn affirmation of a Friend instead of an oath.

Having taking a cursory view of the laws under which the persecution of the Society was carried on, it is proper we should briefly allude to the state of religion in the nation, at the time of, and subsequently to, the rise of Friends.

In treating this subject, the statements of historians are of the most opposite and contradictory character. Clarendon and others, who espouse the royal cause, are unwilling to accord to the Puritans either sincerity or truth. They alledge that canting and hypocrisy were the order of the day—that a high profession of religion, and great pretensions to sanctity and strictness, were the road to preferment and power, and were therefore assumed from ambitious or interested motives.

The advocates of the Puritan party, on the other hand, represent the established Church as extremely corrupt—her ministers destitute of even the profession of religion, and in many cases,

guilty of scandalous and immoral behaviour. That she enforced by severe penalties, a compliance with superstitious ceremonies, while she tolerated practices of evil tendency, and discounted everything like zeal or fervour in religion. Allowance, however, is to be made for the bias of party attachments, and the distorted views which prejudice gives of the character of an opponent. That great laxity of morals, as well as neglect of their prescribed duties, had crept into the clergy of the Church of England, cannot be denied. Many of them never preached, and addicted themselves to hunting, and other sports; frequenting alehouses and taverns, and indulging in drunkenness and other licentious practices.

In 1640, the parliament appointed a committee to inquire into the conduct of the ministers of religion, for removing scandalous ministers, and putting others in their places, as well as to procure ministers for places where there were none. A part of the proceedings of this committee was published, containing cases of one hundred who had been tried and ejected; from which it appears that eighty of them were convicted of immoralities. The reputation of some of them has been defended by writers on the side of the Church, though they admit that others were very vicious, and the offences of several so foul, that it is a shame even to report them. Baxter says, that "in all the counties where he was acquainted, six to one, at least, if not many more, that were sequestered by the committee, were by the oaths of witnesses proved insufficient or scandalous, or especially guilty of drunkenness and swearing. This I know, says he, will displease the party, but I am sure that this is true."

The writings of Friends frequently mention ministers, whose characters were similar to those alluded to in the above statements; and if the language sometimes used by members of the Society, in addressing them, appears severe, an ample reason for it is furnished, by the disgraceful conduct to which too many were addicted. It is not designed, however, to involve the whole body in indiscriminate censure. There were, doubtless, among them, persons of sincere piety and exemplary lives, who, according to the degree of light afforded them, endeavoured to discharge their duties with fidelity.

When the reins of government came into the hands of the Puritans, efforts were made to procure a reformation in the morals of the nation. The licentious practices which had grown out of the encouragement given to games, sports and revels, on the first-day of the week, were checked. Those vain amusements, together with stage plays, were prohibited; the observance of the first-day was strictly enforced, and regular attendance at places of worship enjoined.

It was certainly a period, when the profession of religion, and a compliance with its exterior requisitions were held in high esteem; though it cannot be denied, that there were some who put on the garb, in order more effectually to accomplish their ambitious and sinister designs. However just the severe censures of some historians may be, with reference to these individuals, they cannot with fairness be applied to others—nor should the whole mass of Puritans be stigmatized, in consequence of the duplicity of some particular professors.

The following observations from Orme's life of Owen, will serve to illustrate the religious condition of the nation during the protectorship of Oliver, viz.

“Of the true state of religion during the period of Cromwell's government, it is difficult to form an accurate estimate. Judging from certain external appearances, and comparing them with the times which followed, the opinion must be highly favourable. Religion was the language and garb of the court; prayer and fasting were fashionable exercises; a profession of religion was the road to preferment—not a play was acted in all England for many years; and from the prince to the peasant and common soldier, the features of Puritanism were universally exhibited. Judging again from the wildness and extravagance of various opinions and practices which then obtained, and from the fanatical slang, and hypocritical grimace which were adopted by many, merely to answer a purpose; our opinion will necessarily be unfavourable. The truth perhaps lies between the extremes of unqualified censure, and undistinguishing approbation. Making all due allowance for the infirmity and sin which were combined with the profession of religion—making every abatement for the inducements which then encouraged the use of a religious vocabulary—admitting that there was even a large portion of pure fanaticism, still, we apprehend an immense mass of genuine religion will remain. There must have been a large quantity of sterling coin, when there was such a circulation of counterfeit. In the best of the men of that period, there was, doubtless, a tincture of unscriptural enthusiasm, and the use of a phraseology, revolting to the taste of modern time; in many perhaps there was nothing more; but to infer, that therefore all was base, unnatural deceit, would be unjust and unwise. ‘A reformation, says Jortin, is seldom carried on without heat and vehemence, which borders on enthusiasm. As Cicero has observed, that there never was a great man *sine afflatu divino* [without a divine inbreathing;] so in times of religious contests, there seldom was a man very zealous for liberty, civil and ecclesiastical, and a declared active enemy to insolent tyranny, blind superstition, political godliness, bigotry and pious frauds, who had not a fervency of zeal which led him,

on some occasions, beyond the bounds of sober, temperate reason.”

From the dawn of the reformation, the spirit of religious inquiry had been kept alive and strengthened by the very efforts used to suppress it. The shackles with which priestcraft had attempted to bind the human mind, had been in some measure broken, and an earnest desire awakened after the saving knowledge of the truth, as it is in Jesus. This was increased by the troubles of the times. The nation was torn by intestine strife. Civil war, with all its attendant evils, raged throughout the country, and the property, as well as the lives of the subjects, were at the mercy of a lawless soldiery. Many were stripped of their outward possessions; reduced to poverty and want, and often obliged to abandon their homes, and flee for the preservation of their lives.

This melancholy state of affairs, had a tendency to loosen their attachments from the world, by showing the precarious tenure of all earthly enjoyments, and to induce men to press after those substantial and permanent consolations, which are only to be found in a religious life.

Where the ecclesiastical and civil power were so frequently shifting hands, and the national form of religion changing with every change of rulers, new sects and opinions arising, and different teachers of religion inviting their attention, and saying, “Lo here is Christ! or lo he is there!” it is not surprising that the honest and sincere inquirers after the right way of the Lord, should be greatly perplexed. The effect of these commotions was to wean men from a dependence on each other, in the work of religion, and to prepare their minds for the reception of the important truth, that however useful instrumental means, of divine appointment, may be, it is the glory of the gospel dispensation, that the Lord, by his Holy Spirit, is himself the teacher of his people. Previous to the commencement of George Fox’s ministry, many had withdrawn from all the acknowledged forms of public worship, and were engaged in diligently searching the Holy Scriptures, with prayer for right direction in the path of duty, and frequently meeting in select companies, for the worship of Almighty God and their mutual edification. Among these the preaching of George Fox found a ready entrance, and many of them joined in religious profession with him.

The period of which we have been speaking, may justly be denominated the age of polemic strife. The war itself had been commenced ostensibly for the redress of religious grievances. In the camp and the field, as well as by the fireside, religion was the absorbing theme. The Baptists and Independents encouraged persons to preach, who had not studied for the ministry, nor been

formally ordained; and numbers of this description engaged in the vocation with unwearied assiduity, often holding meetings in the fields, or preaching in the market places. The parliament army abounded with them, and preaching, praying, and disputing on points of doctrine, were daily to be heard among both officers and soldiers. Public disputations were also common, and were often conducted with a warmth of temper, and harshness of language, which seemed hardly consistent with the meek and gentle spirit of the gospel. Modern ideas of courtesy and propriety, can scarcely tolerate the latitude of expression which the antagonists sometimes indulged toward each other, not only on these occasions, but in their controversial essays.

Amid so much strife and contention, and the intemperate feelings naturally arising out of them, it is not surprising, that even good men should have formed erroneous opinions of the character and sentiments of each other. They judged rather by the impulses of prejudice and sectarian feeling, than by the law of truth and Christian kindness. In the heat of discussion, the mind is not in a condition to form a sound and correct judgment. The weakness or mistakes of an opponent, are seen through a medium, which greatly magnifies them; while his virtues are either depreciated, or distorted into errors. The controversial writings of the times, furnish evidence of the existence of these uncharitable feelings, among nearly all denominations of professors; and he who reads them with the enlightened and liberal views of religious toleration, which now happily obtain, will observe with regret, men of unquestionable piety, unchristianizing each other for opinion's sake; and lament that such monuments of human frailty should have been handed down to posterity.

Those who judge of the writings of the first Friends, by modern standards of literary excellence and courtesy, are apt to censure them for their severity. Much, however, may be said in extenuation of them. Friends were particularly obnoxious to the hatred of the clergy, in consequence of their unyielding opposition to a ministry of human appointment, to the system of tithes and a forced maintenance. Their views on these subjects, which they fearlessly published, struck directly at priestcraft. Deeply affected by the corruption which they saw among many who assumed the sacred office, they boldly declaimed against their cupidity, licentiousness, and persecution. This course drew upon them a host of enemies, who were not very nice in the choice of means to lessen their influence and prejudice their characters. Friends were assailed with calumny and misrepresentation; opinions and practices were charged upon them, of which they solemnly declared themselves innocent; yet they were again and again renewed with the boldest effrontery. The conduct of some

of the visionary sects which arose about the same time, was unjustly imputed to them, and every advantage that could be taken, was eagerly embraced to prejudice their religious profession. Harassed by this unchristian conduct, and at the same time smarting under a cruel persecution, they must have been more than human, if the weakness of nature had never betrayed them into an unguarded, or intemperate expression. A comparison, however, with other controversialists of the times, will show that they were not peculiar in this respect. It should be recollected, too, that language, as well as the regulations of decorum toward opponents, have undergone a great change since that time. Expressions which sound harsh and offensive to modern ears, were then considered strictly within the limits of propriety, and appear to have given no offence to those who were the objects of them. This license of the tongue and pen, is found also in the parliamentary debates, and appears to have characterized those times of excitement and recrimination.

Another practice which sometimes prevailed, was that of going into the places of worship, and addressing the congregation during the time of service. Custom had sanctioned the practice of asking the minister, at the close of the service, respecting difficult or abstruse points, which required explanation. This liberty was exercised to a much greater extent, during the period of which we have been speaking, and not unfrequently a dispute followed. The overthrow of the national form of worship, and the consequent termination of ecclesiastical restrictions, had a tendency to induce greater latitude in this respect, than comports with our ideas of good order. The manner in which Friends speak of those cases, in which they went to places of worship other than their own, induces the belief that it was not extraordinary; and in most, if not all, instances in which violence to their persons was the consequence, it appears to have been the doctrine delivered, rather than the time and manner of communicating it, which called forth the angry passions of the assailants. Friends were not alone in this course, and sometimes their ministrations were so acceptable to the audience, as to induce them to remain, after the stated preacher had withdrawn.

The religious men of that day, are commonly charged with evincing a fanatical and enthusiastic spirit, and Friends of course come in for a large share of the censure. To deny that there were cases in which such a spirit was evinced, would be folly; but to brand whole communities of professing Christians with those epithets, on account of the excesses of a few members, would be extremely unjust. It is, moreover, difficult for us to judge correctly of the exigencies of the church during that period, and what degree of energy and fervour was requisite, to carry

those holy men through the work of their day. We know that a much stronger feeling must have been necessary to stem the torrent of abuse and persecution, and carry forward the reformation, than the present day of outward ease and liberty would probably elicit. It is, moreover, highly unreasonable to allow men of the world, their fervour and self-devotion in the pursuit of the comparatively trivial objects of their choice, and yet censure them in those who are pressing after the momentous concerns of salvation, with an earnestness becoming their vast importance.

In the succeeding reign of Charles II., the face of things was greatly changed. The court was devoted to licentious pleasures, while religion and religious things were made a mere laughing-stock. The restoration opened the very floodgates of vice and wickedness. "A spirit of extravagant joy," says Bishop Burnet, "spread over the nation, that brought in with it the throwing off the very professions of virtue and piety: all ended in entertainments and drunkenness; which overrun the three kingdoms to such a degree, that it very much corrupted all their morals. Under the cover of drinking the king's health, there were great disorders and great riots every where." This lamentable state of things was the source of deep concern to Friends, several of whom addressed the king on the subject, reminding him of the fate of Sodom and Gomorrha; and that in his own dominions, wickedness had reached a height which must certainly call down the divine displeasure. Many Friends were engaged to go to the courts of justice and exhort the officers to the discharge of their duties in endeavouring to suppress it; they also preached against it in the markets and places of public entertainment. So contrary were their example and precepts, to the prevailing corruptions, and so plain and fearless the rebukes they administered, that they were subjected to much abuse; yet in many cases, they were the happy instruments of turning sinners from the evil of their ways. The licentiousness which had infected nearly all ranks of society, and was tolerated, if not countenanced, by too many whose duty it was to repress it, furnished ample reason for the close and even sharp expostulations, which are found about this time in the writings of Friends.

In taking a view of the religious principles of the Society, it is proper to remark, that they have always scrupulously adhered to the position, of proving their doctrines by the testimony of the Holy Scriptures, rejecting whatever was contrary to the tenor of those divine writings. In their ministerial labours, their constant appeal to the people, against the existing errors, was to Holy Scripture. It is a well known fact that George Fox carried a Bible with him, which he frequently used in his preaching; and in the meeting house which he gave to Friends of Swarthmore,

he placed a Bible for the convenience of reference and perusal, by those who attended the meeting. Samuel Bownas also carried a copy of the Holy Scriptures with him, and sometimes preached with it in his hand; and there is reason to believe that the practice was not uncommon. These facts contradict the groundless accusation which is sometimes made, that those worthy men did not acknowledge the paramount authority of Holy Scripture over all other writings. The Society has always accepted them fully and literally, as a rule of faith and practice under the enlightening influences of the Spirit of Truth, by which they were given forth. Such is the high character they have ever attached to the Sacred text, that they uniformly refused to accept, instead of it, the glosses and interpretations of school men. It was thus they were led to the observance of the positive commands of our Saviour not to swear or fight, even in self defence, as well as to the strict and literal acceptance of those precepts which forbid worldly compliance and indulgence; from the force of which, too many professors have sought to escape. It is true, that they recommended their hearers to Christ Jesus the Heavenly Teacher, who, by his Holy Spirit, has come to teach his people himself; yet they were careful to support this recommendation by showing its entire consonance with the whole scope of the Christian dispensation.

But while Friends fully admitted the divine origin and authority of the Sacred Volume, and acknowledged the richness of the blessing we enjoy in having it preserved and transmitted to us, through the goodness of Divine Providence, they dared not put it in the place of Christ, either as regarded honour or office, nor prefer it to the operations and teachings of the Holy Spirit in the heart; errors which they believed they saw in many of the high professors of their day.

They wished the Scriptures of Truth and the Holy Spirit to occupy the places in the work of salvation, respectively assigned to them in the Bible itself, and that the honour due to the Author and Giver should not be conferred on the gift. It was for these causes, that they pressed on professors the necessity of coming unto Christ, that they might have life, even though versed in the literal knowledge of the Bible. That as its precious truths are not savingly known or appreciated by the unassisted reason of fallen man, so it is necessary to seek the aid of the Holy Spirit, which searcheth all things, yea, the deep things of God, to open our understandings, and illuminate the darkness of our hearts, and prepare us for their reception. In asserting the superiority of the knowledge thus derived through the operations of the Holy Spirit, over that which is acquired from reading the Sacred Volume by the mere exercise of the unassisted intellectual faculties, Friends

were sometimes misunderstood; and charged with denying the Scriptures of Truth, placing their own writings on a level with them, and professing that equally good Scriptures could be written at the present day, as those which were penned by Prophets, Evangelists, and Apostles. But no sooner were these accusations made, than they were met by an unqualified denial, asserting in the fullest and most solemn manner, their sincere belief in all that the Scriptures say respecting their Divine origin, authority, and use.

The prominent manner in which they believed themselves called to hold up the important offices of the Holy Spirit in the work of salvation, was another source of misapprehension among their opponents. Baxter, in his account of Friends, says of them, "They spake much for the dwelling and working of the Spirit in us, but little of justification and the pardon of sin, and our reconciliation with God, through Jesus Christ."

It is not correct to say that Friends "spake *little*" on the great doctrines of justification and remission of sins, through Christ Jesus, our propitiation; for they frequently and earnestly insisted on them. But finding that these were generally admitted by all Christian professors, while many either entirely denied, or undervalued the work of the Holy Spirit in the heart, they were engaged to call the attention of the people to this, as the life of true religion; without which the Scriptures could not make them wise unto salvation, and Christ would have died for them in vain. But while thus enforcing this important doctrine of Holy Scripture, they were careful to recognize and acknowledge the whole scope of the Gospel, in all its fulness. They declared against that construction of the doctrine of Christ's satisfaction, which taught men to believe they could be justified from their sins, while they continued in them impenitent; asserting that the very design of Christ's coming in the flesh, was to save people *from* their sins, and to destroy the works of the devil. Yet they fully and gratefully acknowledged the mercy of God, in giving his dear Son, a ransom and atonement for mankind, that the penitent sinner might be justified freely by his grace, through the redemption that is in Christ Jesus.

Many of them were persons who had been highly esteemed for their piety, in the societies with which they had formerly been connected, and several of them had been preachers. In the progress of their religious experience, they were convinced that they had been resting too much on a bare belief of what Christ had done and suffered for them, when personally on earth, and also in the ceremonies of religion, without sufficiently pressing after the knowledge of "Christ in them, the hope of glory"—to feel his righteous government

set up in their hearts, and the power of the Holy Spirit giving them the victory over sin in all its motions, and qualifying them to serve God in newness of life. They saw that the Holy Scriptures held up to the view of Christians, a state of religious advancement and stability, far beyond that which most of the professors of their day appeared to aim at or admit; a state in which sin was to have no more dominion over them, because the law of the Spirit of life in Christ Jesus, had set them free from the law of sin and death. That this was an inward work, not effected by a bare assent of the understanding to the blessed truths contained in the Bible, hearing sermons, dipping or sprinkling in water, or partaking of bread and wine, but a real change of the heart and affections, by the power of the Holy Ghost inwardly revealed, regenerating the soul, creating it anew in Christ Jesus, and making all things pertaining to it of God.

Convinced that this great work was necessary to salvation, and yet in great danger of being overlooked amid a round of ceremonial performances, and a high profession of belief in Christ as the propitiation for sins, they zealously preached the doctrine of the new birth; calling their hearers to come to Christ Jesus, the true Light which lighteth every man that cometh into the world, that they might experience Him to shine into their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ.

The offices of the Holy Ghost, or Comforter, as the guide into all Truth, as the unction from the Holy One which teacheth of all things, and is Truth, and no lie, was the great theme of their contemplation and ministry, and it stands forth no less conspicuously in their writings.

When we turn to the Sacred Volume, and read there the numerous testimonies borne to the great importance of this doctrine in the Gospel plan, we cannot wonder to find it prominently set forth by a people professing eminently the spirituality of religion. But to infer from the fact of their preaching Christ within, that they designed in any degree to deny Christ without, or to derogate from any part of the work which, in adorable condescension, he was graciously pleased to accomplish for us, in the prepared body, or from that complete justification from our sins which is obtained through living faith in Him, as our sacrifice and Mediator, would be illiberal and unjust.

When such accusations were brought against them by their enemies, they indignantly repelled and denied them; and the official declarations and acts of the Society evince that such opinions were never received or tolerated by it.

In carrying out these views of the spiritual nature of the Gospel, and of that great work in the soul described as "the washing

of regeneration and the renewing of the Holy Ghost," the primitive Friends were led to the adoption of their peculiar sentiments respecting water baptism and the use of the bread and wine. They found it declared in the Sacred Volume, that as "there is one Lord and one faith," so there is but "one baptism;" and that "the baptism which now saves, is not the putting away the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." Corresponding with this, is the saying of the apostle to the Romans, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death—therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead, by the glory of the Father, even so, we also, should walk in newness of life." Also, that to the Galatians, "As many of you as have been baptized into Christ, have put on Christ;" and to the Colossians, where he declares that those who are in Christ, "are buried with him in baptism, wherein, also, ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." Sensible that these blessed effects were not the result of dipping or sprinkling the body with water, and apprehensive that many professors of religion were trusting to the outward ceremony, as a means of initiating them into the Church of Christ, while neglecting the necessary work of "repentance toward God and faith in our Lord Jesus Christ," they pressed upon their hearers the necessity of experiencing that one saving baptism, which John describes when drawing the distinction between his dispensation and that of Christ—"I indeed baptize you with water: but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire."

Convinced that the Gospel is not a dispensation of shadows, but the very substance of the heavenly things themselves, they believed that the true communion of saints consisted in that divine intercourse which is maintained between our Merciful Saviour and the souls of his faithful disciples; agreeable to his own gracious words; "Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him and sup with him, and he with me."

There is a strong tendency in the human mind to substitute the form of religion for the power, and to satisfy the conscience by a cold compliance with exterior performances, while the heart remains unchanged. And inasmuch as the baptism of the Holy Ghost and the communion of the body and blood of Christ, of which water baptism and the bread and wine are admitted to be only signs, are not dependent on those outward ceremonies, nor necessarily connected with them, and are declared in Holy

Scripture to be effectual to the salvation of the soul, which the signs are not, Friends have always believed it their place and duty to hold forth to the world a clear and decided testimony to the living substance—the spiritual work of Christ in the soul, and a blessed communion with him there.

A distinguishing trait in the character of the first Friends was, that amid the great political commotions which prevailed, they attached themselves to none of the parties, nor entered into any of their ambitious views. It was a principle of their religion, to avoid all strife and contention, and to live peaceably, under whatever form of government Divine Providence was pleased to permit. When the laws of the land came into collision with their duty to God, and they could not, for conscience sake, actively comply with their demands, they patiently endured the penalties. When the nation was in a great ferment, after the death of Cromwell, George Fox, ever watchful for the welfare of his brethren, addressed a letter, exhorting them “to live in love and peace with all men—to keep clear of all the commotions of the world, and not to intermeddle with the powers of the earth, but to let their conversation be in heaven.”—“All who pretend to fight for Christ,” says he, “are deceived; for his kingdom is not of this world, and therefore his servants do not fight.”

Unaided by any alliance with the great or powerful; ridiculed and hated by the world, and everywhere pursued with contempt and cruelty, the principles of Friends silently spread through the kingdom, winning the assent of men who were inferior to none in education, talents, and respectability. Amid the severest persecution, when deprived of every temporal comfort, torn from home, and all its endearments, with every probability that they should seal the truth of their principles with the sacrifice of their lives, they faltered not. Though all around them looked dark and threatening, yet there was light and peace within;—they not only met their sufferings with patience and fortitude, in the unresisting spirit of their Divine Master, but through the goodness of God, were so filled with heavenly consolation, that they sang for joy even in the extremity of suffering.

Exposed to almost universal hatred and abuse, their names despised and cast out from among men, the disinterested love they showed for each other excited the admiration even of their enemies. While each one seemed regardless of his own liberty and estate, all were zealous in pleading the cause of their suffering brethren, when occasion presented; freely sacrificing their time and property to promote their comfort, and even offering themselves to lie in prison, instead of those whom they thought could be less easily spared from their families or the Society.

Such fruits of Christian love and forbearance, under protracted

and poignant suffering, unjustly inflicted, have rarely been exhibited to the world; and nothing less than the marvellous extension of Almighty Power could have sustained and carried them through it all, to the peaceful enjoyment of that liberty of conscience, for which they nobly contended. Their conduct furnishes the strongest evidence of sincere and devoted attachment to the cause of Christ. It proves that they were true men, earnestly engaged in seeking after truth; while the Divine support they experienced, and the brightness with which they were enabled to hold forth, in their example, the Christian virtues, are no inconsiderable testimonies of the favour of that God whom they delighted to serve.

The character of the founders of the Society has not been duly appreciated, even by many of their successors in religious profession. We look back to the age in which they lived, as one of comparative ignorance; and tracing the improvements which have since been made in the arts, and in literature and the sciences, as well as the liberal views of civil and religious liberty which now generally obtain, we are apt to undervalue the wisdom and attainments of our ancestors. But our opinion respecting them will change when we discover how far they were in advance of the times in which they flourished,—that though many of them possessed but few of the advantages of literary instruction, yet their minds, enlightened by the influences of the Spirit of Truth, and expanded by Christian benevolence, were prepared to perceive and to promulgate those great moral and religious truths which are considered the peculiar ornament and glory of the present age.

One of the earliest subjects of concern to George Fox, was the want of moderation and temperance in eating and drinking. "The Lord showed me," says he, "that I might not eat and drink to make myself wanton, but for health, using the creatures as servants, in their places, to the glory of Him that created them." He also observes, that he was engaged "in warning such as kept public houses for entertainment, that they should not let people have more drink than would do them good," and in crying against the sin of drunkenness; setting an example of remarkable abstinence in his manner of life. The testimony thus early and zealously enforced has ever since been maintained, and from that period to the present, Friends, as a body, have been a Temperance Society.

No less clear were his views in regard to speaking the *truth* on all occasions, without the use of an oath. "The Lord showed me," says he, "that though the people of the world have mouths full of deceit and changeable words, yet I was to keep to yea and nay in all things, and that my words should be few and savoury,

seasoned with grace;”—“warning all to deal justly, to speak the truth, to let their yea be yea and their nay nay, and to do unto others as they would have others do unto them;”—“that Christ commanded, Swear not at all; and God, when he bringeth the first begotten into the world, saith, Let all the angels of God worship Him, even Christ Jesus, who saith, Swear not at all. As for the plea, that men make for swearing, viz., to end their strife, Christ, who forbids swearing, destroys the devil and his works, who is the author of strife.”

The uniform and consistent example of the first Friends, in respect to a scrupulous adherence to their word, as men of truth, and to strict uprightness in all their dealings, soon gained them a high reputation for those virtues. Their objection to the use of oaths cost them much suffering, but their faithfulness at length triumphed over opposition, and their conscientious scruple was recognized and tolerated by an act of Parliament. Since that period, a striking change has been wrought in public opinion, scarcely one in five taking the oath in our courts of judicature. By a late act of Parliament, nearly all oaths, excepting those of judicial character, are dispensed with in England, by which it is computed nearly a thousand oaths per day will be spared.

The benevolent and enlightened mind of George Fox was deeply affected with the sanguinary character of the penal code of Great Britain, and believing that the benign spirit of the gospel would lead to save men's lives rather than to destroy them, he was engaged to write to the judges and others in authority, “concerning their putting to death for small matters, and to show them how contrary it was to the law of God in old time; for,” says he, “I was under great suffering in my spirit because of it.” In an address “to the Parliament of the Commonwealth of England,” setting forth a number of particulars “for taking away oppressive laws, &c.,” he says, “Let no one be put to death for [stealing] cattle, or money, or any outward thing—but let them restore; and mind the law of God, which is equity and measurable, agreeable to the offence.”

This is perhaps the earliest account extant of any proposal for lessening the frequency of capital punishments.

The amiable and pacific principles which produced these views in the founder of the Society, gave rise to corresponding feelings in the minds of other members. William Penn, in framing the laws of Pennsylvania, mitigated considerably the harshness of the English code, and it is a well known fact, that Friends have always been the advocates of a mild system of punishment, coupled with penitentiary regulations.

In the improvement of prisons and prison discipline they also took the lead.

Being frequently confined for his conscientious adherence to the precepts of Christ and his apostles, he had an opportunity of seeing the wretched condition of the jails in England, and of witnessing the demoralizing effects of associating the novice in crime with the hardened offender. His tender feelings were quickly awakened on this interesting subject, and when about twenty-six years of age he published a paper, showing "what a hurtful thing it was for prisoners to lie so long in jail, and how they learned wickedness one of another, in talking of their bad deeds;" and inciting the judges of courts to the prompt administration of law, that the prisoners might as quickly as practicable be removed from the influence of such corrupting examples. In the address to the Parliament, before quoted, he says, "Let none be goalers that are drunkards, swearers, or oppressors of the people; but such as may be good examples to the prisoners. And let none lie long in jail, for that is the way to spoil people, and to make more thieves; for there they learn wickedness together." Again, he says, "Let all jails be in wholesome places, that the prisoners may not lie in the filth, and straw like chaff, &c.;" and after mentioning some of the nuisances then existing in prisons, he adds, "Let these things be mended."

There are several other recommendations, which bespeak the liberality and correctness of his views; such as the following, viz.:

"Let all the laws in England be brought into a known tongue." Many of them, as well as the proceedings of courts, were then in the Latin language.

"Let no swearer, nor curser, nor drunkard, bear any office whatever, nor be put in any place."

"Let none keep alehouses or taverns but those who fear God; that will not let the creatures of God be destroyed by drunkenness."

"Let no man keep an alehouse or tavern, that keeps howls, shuffle-boards, or fiddlers, or dice, or cards."

"Let neither beggar, nor blind people, nor fatherless, nor widows, nor cripples, go begging up and down the streets; but that a house may be provided for them all, and also meat, that there may be never a beggar among you."

"And let all this wearing of gold lace and costly attire be ended, and clothe the naked and feed the hungry with the superfluity. And turn not your ear away from the cry of the poor."

About the time that George Fox attained his twenty-sixth year, considerable efforts were made to induce him to join the parliament army, and a captaincy over a band of newly-raised troops was offered to him. But his religious opinions would not permit him to take up arms in any cause. The ruling principle of his life

was "peace on earth and good will to men." He whose commands he esteemed of paramount authority, directed his followers to "love their enemies;" to do good to those who hated them, and to pray for those who despitefully used and evilly entreated them. He had none of that sophistry which could reconcile the horrors of the battle field, the anger, the revenge, and the cruelty which reign there, with these benevolent precepts. The simple acceptance of revealed truth, was strongly marked in the character of the primitive Quakers. They sought not to evade or fritter away the strict and positive injunctions of Holy Writ, because they came in collision with popular opinion, or thwarted the wayward inclinations of the human heart. "I told them," says George Fox, when speaking of the above-mentioned circumstance, "that I knew from whence all wars arose, even from the lusts, according to James' doctrine, and that I lived in the virtue of that life and power that took away the occasion of all wars. Yet they courted me to accept the offer, and thought I did but compliment them. But I told them I was come into the covenant of peace, which was before wars and strifes." Persuasion not effecting their object, they threw him into the common jail, where he lay for six months, but without shaking his constancy.

When Sir George Booth afterward rose in favour of the king, the Committee of Safety solicited Friends to enrol and join the army, offering important posts and commands to some of them. But neither the sharpness of their sufferings on one hand, nor prospects of honours or preferment on the other, could induce them to violate their Christian testimony in favour of universal peace; and to the present day it has been steadily maintained, at no inconsiderable sacrifice both of liberty and estate.

The situation of the African race, and of the Indian nations in America, claimed much of his attention and sympathy. One of his first engagements among his friends, after reaching Barbadoes, was to hold a meeting of conference, in which, among other directions, he enjoined them "to train their negroes up in the fear of God, that all might come to the knowledge of the Lord, and that, with Joshua, every master of a family might say, 'as for me and my house, we will serve the Lord.' I desired also that they would cause their overseers to deal mildly and gently with their negroes, and not use cruelty toward them, as the manner of some hath been and is, and that after certain years of servitude, they should make them free." In one of his epistles, he expresses the sentiment that "liberty is the right of all men," and on many occasions he evinced a strong solicitude that the benefits of a religious education should be extended to them, as being equally interested with others, in that salvation which was purchased for us by the Saviour's death.

His mind, expanded by Christian benevolence, reached forth in desire for the salvation of all mankind. So exceedingly precious did he esteem the glad tidings of the gospel, and so adapted to the wants of man in every situation, that he not only preached Christ crucified, to the slaves and Indians, while in America, but urged upon his brethren the same duty. "All Friends, everywhere," says he, in one of his epistles, "who have Indians or Blacks, are to preach the gospel to them and other servants, if you be true Christians." "And also you must instruct and teach your Indians and Negroes, and all others, that Christ, by the grace of God, tasted death for every man, and gave himself a ransom for all men, to be testified in due time, and is the propitiation, not for the sins of Christians only, but for the sins of the whole world." Again, he observes, "Do not neglect your family meetings among your whites and negroes; but do your diligence and duty to God and them." In another epistle to his friends, he directs them to go among the Indians, and get the chiefs to assemble their people, in order that they may declare to them God's free salvation through Jesus Christ the Lord.

The same enlarged views are evinced by the letters he wrote to some Friends, who, in pursuing a seafaring life had been carried captive to the coast of Africa. He advises them to acquire a knowledge of the language spoken in the places where they were situated, in order that they might be able to preach to the inhabitants the glad tidings of redemption through a crucified Saviour, and to translate works which would tend to promote Christian knowledge.

Nor was this Christian concern for the promulgation of the gospel confined to George Fox. William Penn, in his frequent intercourse with the Indians, took especial care not only to teach them Christianity by precept, but, by a just, liberal and blameless conduct and example, to prepare their minds for the reception of its sublime truths. Ministers of the Society, at different periods, travelled into remote countries, without the least prospect of temporal reward, in order to declare unto others that free salvation, of which, through the mercy of God, they were made partakers.

In advocating the cause of religious and civil liberty, the Society of Friends has always stood conspicuous. During a protracted period of persecution and suffering, they nobly refused to sacrifice their conscientious scruples, maintaining a patient but firm and unyielding opposition to the arbitrary intolerance and cruelty of those in power. Their steadfastness and boldness in suffering, not only relieved other dissenters from the sharpness of persecution, but tended to prepare the way for those more correct views of toleration which subsequently obtained.

Baxter, though not favourably disposed towards Friends, bears

testimony to their constancy under the cruel operation of the Conventicle Act, observing, "Here the Quakers did greatly relieve the sober people for a time; for they were so resolute, and so gloried in their constancy and sufferings, that they assembled openly at the Bull and Mouth, near Aldersgate, and were dragged away daily to the common jail, and yet desisted not, but the rest came next day. Abundance of them died in prison, and yet they continued their assemblies still."

On this passage, Orme, the biographer of Baxter, makes this remark: "Had there been more of the same determined spirit among others, which the Friends displayed, the sufferings of all parties would sooner have come to an end. The government must have given way, as the spirit of the country would have been effectually roused. The conduct of the Quakers was infinitely to their honour." In another note relative to Friends, the same writer remarks, "The heroic and persevering conduct of the Quakers, in withstanding the interferences of government with the rights of conscience, by which they finally secured those peculiar privileges they so richly deserve to enjoy, entitles them to the veneration of all the friends of civil and religious freedom."

There is no doubt that the persecutions which disgraced England during the seventeenth century, and of which Friends in common with other dissenters bore so large a share, contributed very much toward the introduction and establishment of those more liberal and correct views of toleration and civil liberty, which succeeded, and so happily distinguish the present times. The constancy of Friends under suffering; their uniform testimony in favour of liberty of conscience to all; the boldness with which they exposed the rapacity and illegal proceedings of the persecuting priests, justices and judges; and their repeated and earnest applications to the king and parliament, were eminently instrumental in preparing the way for the passage of the Toleration Act, under William and Mary, in 1688.

It was not as a boon for themselves, that they urged the adoption of this great measure: they took the simple ground, that liberty of conscience was the right of all men; and that all interference of the government in matters of religion, by which the subject was debarred from the exercise of this right, provided he did not molest others, was contrary to Christianity, to reason, and to sound policy.

In framing the government of Pennsylvania, William Penn adopted these principles, and carried them out to the fullest extent; not only tolerating every religion which owned the existence of a God, but making the professors of all, eligible to offices.

Sir James Mackintosh, in his History of the Revolution in England, in explaining the part which William Penn took in defend-

ing the declaration of indulgence issued by James, a measure which, however just the rights it granted, was nevertheless denounced as an unconstitutional and arbitrary assumption of power, has these observations: "The most distinguished of their converts was William Penn, whose father, Admiral Sir William Penn, had been a personal friend of the king, and one of his instructors in naval affairs. This admirable person had employed his great abilities in support of civil as well as religious liberty, and had both acted and suffered for them, under Charles II. Even if he had not founded the Commonwealth of Pennsylvania, as an everlasting memorial of his love of freedom, his actions and writings in England would have been enough to absolve him from the charge of intending to betray the rights of his countrymen. But though the friend of Algernon Sidney, he had never ceased to intercede, through his friends at court, for the persecuted. An absence of two years in America, and the occupation of his mind, had probably loosened his connexion with English politicians, and rendered him less acquainted with the principles of the government. On the accession of James, he was received by that prince with favour, and hopes of indulgence to his suffering brethren were early held out to him. He was soon admitted to terms of apparent intimacy, and was believed to possess such influence, that two hundred suppliants were often seen at his gates, imploring his intercession with the king. That it really was great, appears from his obtaining a promise of pardon for his friend, Mr. Locke, which that illustrious man declined, because he thought that the acceptance would have been a confession of criminality. He appears in 1679, by his influence on James, when in Scotland, to have obtained the release of all the Scotch Quakers who were imprisoned, and he obtained the release of many hundred Quaker prisoners in England, as well as letters from Lord Sunderland to the lord lieutenants in England, for favour to his persuasion, several months before the declaration of indulgence. It was no wonder that he should be gained over by this power of doing good. The very occupations in which he was engaged, brought daily before his mind the general evils of intolerance and the sufferings of his own unfortunate brethren." "It cannot be doubted that he believed the king's object to be universal liberty in religion, and nothing farther. His own sincere piety taught him to consider religious liberty as unspeakably the highest of human privileges, and he was too just not to be desirous of bestowing on all other men, that which he most earnestly sought for himself. He who refused to employ force in the most just defence, felt a singular abhorrence of its exertion to prevent good men from following the dictates of their conscience." p. 289.

Previous to this period, William Penn had written and suffered

much in defence of liberty of conscience, and it was to be expected that when thousands of his friends were suffering imprisonment and spoliation by merciless informers and magistrates, he would eagerly embrace the relief afforded by the king's indulgence, without a very profound investigation of the disputed point of royal prerogative, or the secret motives which influenced the crown.

Another subject which claimed the early attention of George Fox, was the promotion of useful learning. He recommended the establishment of two boarding-schools, which were accordingly opened, one for boys and the other for girls. Although the Society has always contended that human learning was not an essential requisite for the ministry of the gospel, yet it has, from a very early period, been careful to provide for its members the benefits of education. The following recommendation was issued by the Yearly Meeting, as early as the year 1695, viz. :

"Advised, that school masters and mistresses who are faithful Friends and *well qualified*, be encouraged in all counties, cities, great towns, or other places where there may be need; and that care be taken that poor Friends' children may freely partake of such education as may tend to their benefit and advantage, in order to apprenticeship." From that period to the present time, the subject has frequently been earnestly enjoined on the attention of Friends, and large sums expended in founding seminaries for their youth. Soon after the settlement of Philadelphia, William Penn founded a grammar-school for Greek and Latin, and incorporated a board of education, which is still in operation, under the title of "The Overseers of the Public School founded by charter, in the town and county of Philadelphia, in Pennsylvania," with a corporate seal bearing this inscription: "Good instruction is better than riches."

It would not be practicable in this brief sketch, to do justice to other members of the Society, who aided in carrying out the liberal views which we have endeavoured to portray. It is sufficient to remark, that those views were the general characteristics of the Society, and some of them peculiar to it. For a long period they maintained many of them single-handed and in opposition to the general voice of the community. That their faithful labours in these great works of Christian benevolence, have contributed to bring them to their present condition, cannot be denied; nor yet that the principles of the Society of Friends, and the practices consequent upon them, are eminently calculated to promote the religious and moral improvement of mankind, and to augment the sum of human happiness.

It is no less the privilege and interest, than it is the duty of Christians to be diligent in the use of those means which a mer-

ciful Providence has placed within their reach, for attaining a correct knowledge of the principles and practices of our holy religion.

If we have a proper sense of the shortness and uncertainty of life, of our responsibility as accountable and immortal beings, and of the vast importance of the concerns which relate to the salvation of the soul, we shall not rest satisfied, without a careful inquiry into the truth of those doctrines and precepts, by which we profess to regulate our conduct, and to build our hopes of future happiness, in a world that will never have an end. We shall frequently ponder the inspired pages of Holy Writ, as the divinely authorised record of the Christian religion, and raise our hearts in aspirations to our heavenly Father for the light of his Holy Spirit, to illumine our darkness, and give us a saving knowledge of the Truth as it is in Jesus. Nor will it be less interesting to us, to trace out the result of these principles, as exhibited in the examples of those who have gone before us.—To inquire what fruits of holiness they produced in their conduct and conversation,—what support they derived from them, amid the trials inseparable from mortal existence, and what consolation and hope they yielded in the hours of disease and of death. If, in the course of our researches, we discover that they were remarkable for their justice, their integrity, their meekness and humility—were patient under suffering, even when wrongfully inflicted; zealously devoted to the cause of Christ, and cheerfully given up to spend their time and substance for its advancement; “blameless and harmless, in the midst of a crooked and perverse generation, amongst whom they shone as lights in the world,” we may be assured that the tree, whence these fruits of the Gospel sprung, could not be evil. The faith which showed itself by such works of righteousness must be that by which the saints of old “obtained a good report,” and which was their victory. If we follow them to the chamber of sickness and to the bed of death, witness the tranquillity and composure of their spirits; their humble, yet steadfast, reliance on the mercy of God, through Christ Jesus; their peace and joy in believing; and their hope, full of immortality and eternal life; we shall not only derive the strongest evidence of the soundness of their Christian belief, but, in admiration of its blessed and happy effects, be incited to follow them as they followed Christ.

Differing, as Friends do, in some points, from their fellow-professors of the Christian name, construing the requisitions of the Gospel with especial reference to the spiritual nature of true religion, and its non-conformity to the fashion of “the world which lieth in wickedness,” their peculiarities in doctrine, manners, and phraseology, have, ever since their first rise, subjected

them to greater or less degrees of misrepresentation and obloquy. For, although they have uniformly appealed to the Holy Scriptures, as the standard and test of all their doctrines and practices, freely rejecting whatever should be proved to be inconsistent with their Divine Testimony, yet, either through ignorance, or prejudice, or the force of sectarian attachments, their repeated declarations have been disregarded or perverted, in order to represent them as slighting those Sacred Writings, and their principles as scarcely deserving the name of Christian.

It is often more easy to disparage the character of an opponent, by loading him with opprobrious epithets, than to refute his positions by sound and solid arguments; and mankind are generally so prone to adopt this course, rather than take the trouble of impartial investigation, that it is not surprising the terms enthusiasts, fanatics, Jesuits, and others of similar or more odious import, should have been freely bestowed on Friends, and credited by too many. Those who have not had the opportunity, or who have disliked the task of ascertaining their real belief, and whose impressions have been chiefly derived from caricatures, drawn by persons whose object and interest it is to place them in the wrong, could scarcely fail to form opinions unfavourable to them as a body, however they might respect the piety and sincerity of individual members. Nor would it be surprising if the frequent and confident reiteration of grave, though unjust, charges, should have the effect to awaken doubts even in the minds of the uninformed members themselves; to lessen their esteem for those devoted Christians, who were the instruments, divinely fitted and made use of, in founding the Society; and to induce the apprehension that the way, and the people, thus "everywhere spoken against," must indeed have little claim to Christianity.

It may not be inappropriate to remind the reader, that the Son of God himself was "set for a sign that should be spoken against;" and such has been the lot of his Church, from the earliest periods of its existence. Had the propagation of the Gospel in the days of the apostles depended on the estimation in which they were held by the wise, the learned, and powerful of this world, or on the report which they gave of its character and design, it must have made little progress; but there were many others beside the Bereans, who were more noble than to be influenced by such means, and who searched for themselves "whether these things were so."

Happily for the Society, it has nothing to fear from investigation conducted in the spirit of candor and fairness. The various accusations against it, have been fearlessly met and refuted; and, of those who may entertain doubts respecting the soundness

of its faith, it asks a calm and dispassionate attention to its authorised vindications, and to its official declarations of faith.—Whatever ambiguity may hang over the essays of some of its writers, arising either from the heat of controversy, the redundant and loose phraseology of the times, or from unduly pressing an argument, in order to discredit the premises of an antagonist, by exposing the consequences deducible from them; the declarations of faith and the official acts of the Society, prove conclusively, that on the points where they have been most questioned, their views are clear and Scriptural. The records of the Society also show a long list of worthies, whose dying hours and sayings bear ample testimony that the principles in which they lived, and by which they endeavoured to regulate their actions, did not fail them in the near prospect of death and eternity; but administered all that support, consolation, and animating hope, which give to the death-bed of the Christian its peculiar interest.

It is especially obligatory on the members to be conversant in these matters. Ignorance of them, where the means of information are accessible, is discreditable, if not culpable. We should be prepared to give to every one that asketh us, a reason for our faith and hope. If the things which belong to our peace have a due place in our affections, we shall meditate with pleasure on the experience of those who have trodden the path of virtue before us. The fervour of our piety, the strength of our attachment to religious truth, will be promoted by frequently perusing their excellent writings, and dwelling in serious contemplation on the bright example they have left us, adorned with the Christian graces, and inviting us to follow in their footsteps.

To whatever department of human pursuit we direct our attention, we perceive that men delight in the productions of congenial minds. He who finds that he has little relish for serious things, and that it is difficult to fix his attention upon them, may safely infer that his heart is not right in the sight of God, nor its aspirations directed toward the kingdom of heaven. The religious man delights to dwell on those things which concern the salvation of his soul. He feels a lively interest in the saints and holy men who have entered the celestial city before him; and as he contemplates their blameless walk, their faith and patience under trials, their simple obedience and dedication, and above all, the blessed animating hope of an eternal inheritance, which shed a bright radiance around their dying beds, his whole soul kindles with desire to arise and gird himself anew for the heavenly journey, and with increased diligence and ardour, to press toward the mark for the prize of his high calling of God in Christ Jesus.

AN
EXPOSITION
OF
THE FAITH
OF THE
RELIGIOUS SOCIETY OF FRIENDS,
COMMONLY CALLED QUAKERS,
IN THE
FUNDAMENTAL DOCTRINES OF THE CHRISTIAN RELIGION:
PRINCIPALLY SELECTED FROM THEIR EARLY WRITINGS.

BY THOMAS EVANS.

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"Speak thou the things which become sound doctrine."—*Paul to Titus*.  
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THIRD EDITION.

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PHILADELPHIA:  
FOR SALE AT FRIENDS' BOOK STORE, 84 ARCH STREET.  
.....  
1848.

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Joseph Rakestraw, Printer.

MINUTES OF THE MEETING FOR SUFFERINGS.

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At a Meeting of the Representatives of the Religious Society of Friends, commonly called Quakers, in Pennsylvania, New Jersey, Delaware, and the eastern parts of Maryland and Virginia, held in Philadelphia the 19th of the 10th month, 1827—

The Committee, to whose consideration was referred the preparing or collecting into one view, such a brief exposition of the fundamental principles held by us, as might evince to candid, unprejudiced minds, that they are the genuine doctrines of the Christian religion, promulgated by our blessed Saviour Jesus Christ, and his Apostles; having examined a compilation from the writings of our primitive Friends, illustrative of those principles which they held and laboured to spread in the world, and which we as a religious body have always professed and most surely believed; the work, after careful attention, was approved; and the author, Thomas Evans, is at liberty to publish it: it being hoped that it will be beneficial, not only to the members of our own Society, but to such others as are desirous of correct information, and a clear understanding of the coincidence of sentiment and unity of faith, which has continually subsisted in and among our worthy predecessors, and the faithful members of our Religious Society, down to the present day.

Extract from the Minutes.

JONATHAN EVANS, Clerk.

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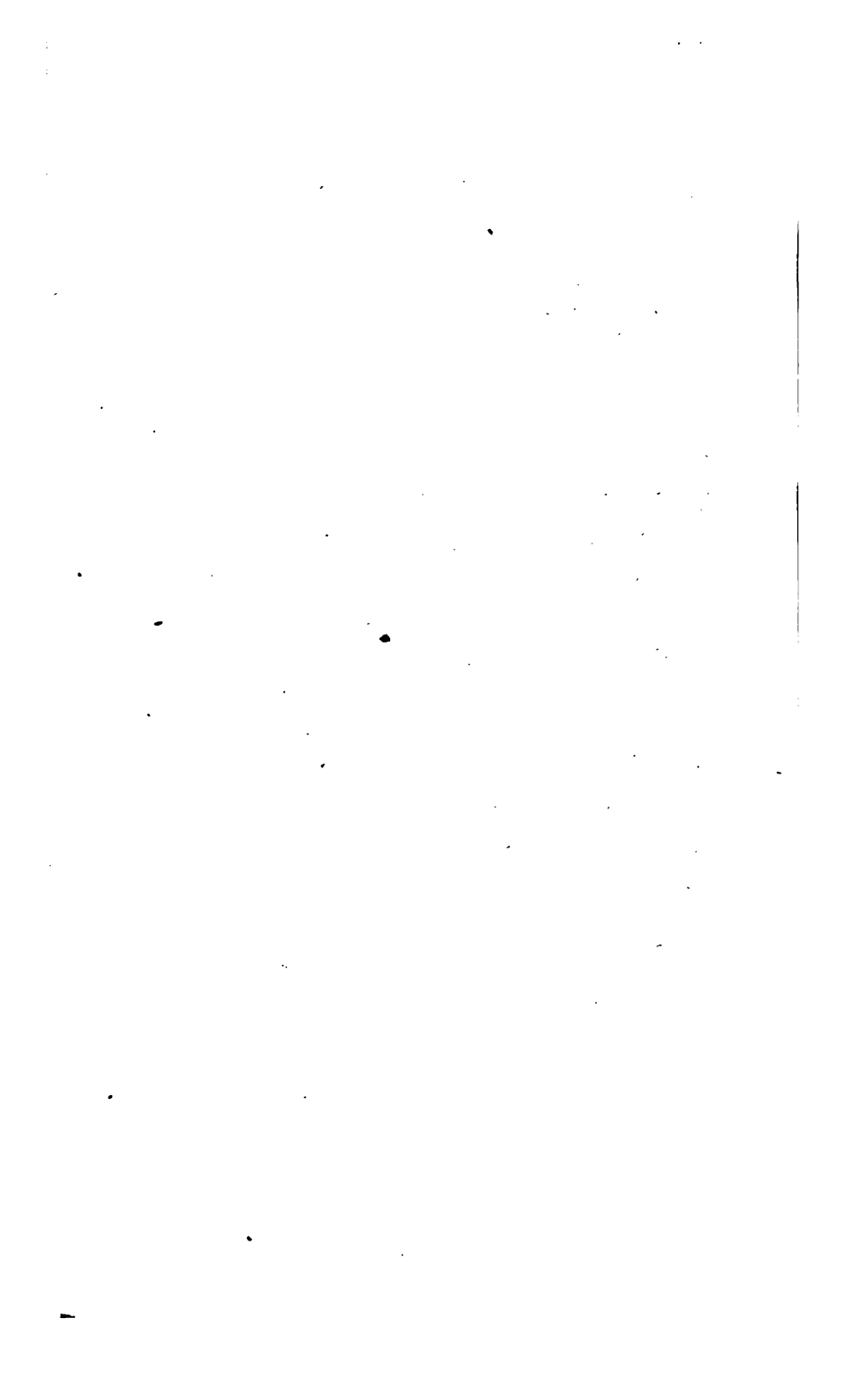
The first edition of the Exposition having been disposed of, and a second being now called for, the author apprehended that a few alterations and additions would render it more valuable. These have accordingly been made, and the whole being submitted to the examination and judgment of the Meeting for Sufferings, the following minute was made on the subject: viz.—

At a Meeting of the Representatives of the Religious Society of Friends, commonly called Quakers, in Pennsylvania, New Jersey, &c. held in Philadelphia the 17th of 10th month, 1828—

Being informed that the author of the treatise styled "An Exposition of the Faith of the Religious Society of Friends," &c. approved by this Meeting in the 10th month last year, has made a few brief additions in corroboration of some of the statements exhibited in that work, which he designs to place in a second edition that he is about publishing, they were now accordingly submitted to this Meeting; and on being read and deliberately considered, it is concluded that he have liberty to insert them therein. As this work contains much valuable information and solid religious instruction, it is desired that Friends generally may so encourage it, that each family may be duly supplied with it.

Extract from the Minutes.

JONATHAN EVANS, Clerk.



## INTRODUCTION.

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THE design of the following compilation is to exhibit the doctrinal views of the early members of the religious Society of Friends in their own language; and to prove, by the concurrent testimony of numerous contemporary writers, that they sincerely believed, and openly avowed, the great fundamental truths of the Christian religion.

Notwithstanding nearly two centuries have elapsed since the rise of the Society, during which period many treatises explanatory of its views have been published, yet at the present day there exists a contrariety of opinions respecting the faith of the primitive Quakers. This has not arisen from any deficiency of full and explicit declarations of their belief; for these are numerous, comprehensive, and perspicuous. But these declarations lie scattered among a great mass of controversial works, written more than a century ago; possessing little of the attractive novelty of modern literature, and withal so voluminous, that few persons have either the inclination or the leisure to examine their instructive pages. These circumstances, added to their great scarcity, have occasioned their being little read even by the members of our own Society, and hence many are not aware of the plain and positive avowal of their Christian belief, which our worthy predecessors repeatedly made. Too many among us have grown up in ignorance of those precious doctrines, in support of which their forefathers endured the heat of cruel persecution, suffered patiently the loss of property, imprisonment in loathsome and unhealthy dungeons; and even sealed their testimony with the sacrifice of life, rather than renounce the holy profession which they had espoused.

It is certainly much to be regretted, that there should be any want of information on subjects of such great importance, so intimately connected with the welfare, and even the existence, of our religious Society; and in which

every rightly exercised member must feel a deep and earnest interest. It surely becomes those who have the charge of educating children, seriously to consider whether the acquisition of this knowledge, ought not to form a prominent feature in every system of religious instruction, and whether the neglect to impart it, is not a breach of that duty which they owe to the tender objects of their care, for which an awful responsibility must devolve upon them.

That there are some expressions to be found in the writings of our early Friends, the ambiguity of which has furnished an opportunity to prejudiced persons greatly to misrepresent their meaning, will not be denied by any who are conversant with their works. It is equally true, that there have seldom been wanting, either envious opposers, or pretended admirers, who have been prompt to take every advantage which inaccuracy or inadvertence of expression has thus furnished. And too often the ignorance of our own members on these subjects has not only disqualified them for vindicating the Christian faith of their forefathers, but rendered them the dupes of such designing and artful men. Hence it has happened, that, through the prejudice and ill will of some, and from the want of better information in others, the genuine doctrines of true Quakerism have been perverted, and the Society most unjustly misrepresented as rejecting the fundamental doctrines of the gospel of our Lord and Saviour Jesus Christ. Of this illiberal and ungenerous treatment, both the ancient and modern Friends have much cause to complain. It has been again and again practised towards them, from the infancy of the Society to the present period. It is, however, a favourable circumstance for the present generation, that our primitive Friends were assailed with these unjust accusations, inasmuch as it induced them repeatedly to issue to the world, the most solemn and explicit confessions of the Scriptural soundness of their faith on those very points respecting which a difference of sentiment now exists.

The peculiar views which the Society entertained of the spiritual nature of the gospel dispensation, rendered its members obnoxious to much opposition from high professors, who were little acquainted with the practical and renovating influence of true religion. Many and serious

were the accusations which their enemies exhibited against them. They were charged with denying the Scripture doctrine of the Holy Three that bear record in heaven, Father, Word and Spirit, One God, blessed for ever; because they confined themselves strictly to Scripture language, and rejected the word Trinity as one of human invention. Yet, at the same time, they readily acknowledged their full and unqualified assent to all that the sacred penmen had recorded relative to this solemn and mysterious subject.

Considering the title of the Word of God as exclusively belonging to Jesus Christ our Lord, they viewed the application of it to the inspired writings as erroneous, and unauthorized by the Scriptures themselves. They believed the sensible influences of the Holy Spirit to be the primary rule of faith and life, and therefore could not conscientiously apply this epithet to the Scriptures, however excellent in themselves. From these circumstances, their opposers took occasion to misrepresent them, as denying the authenticity and divine authority of those sacred records, though Friends constantly admitted, and indeed always declared, that they contained the words of God, spoken by the Holy Ghost through holy men of old; and were a secondary rule subordinate to the spirit; the best and only outward standard and test, for determining the soundness of doctrines, and to which they constantly appealed as authority for the truths they promulgated.

A primary and fundamental article of their faith was, a belief in the immediate and effectual operation of the Holy Spirit, or grace of God, freely shed abroad in the hearts of all mankind, through the coming and sufferings of our Lord and Saviour Jesus Christ. When George Fox and his contemporary labourers were called forth to preach the gospel of life and salvation, this blessed holy Scripture doctrine was too little known or believed in by the generality of Christian professors. The practical heart-changing effects of pure and undefiled religion, were in many instances superseded by a routine of ceremonial duties, the performance of which was marked with cold indifference or obvious dislike, and which, though they might amuse the head with the show of religion, left the heart unregenerated, the will unsubdued, and the appetites unmortified. Being brought, through the mercy of God in

Christ Jesus, to see their corrupt and undone condition by nature; having not only felt the necessity, but realized the blessedness, of being born again, created anew in Christ Jesus unto good works, our worthy predecessors were led mainly to insist upon the importance of the new birth, and to inculcate the doctrine of the universality and efficacy of the grace of God, as essentially requisite to be believed in and obeyed, by all those who expected to be made partakers of that life and immortality, which are brought to light through the gospel of the dear Son of God. They not only believed in, and preached him as "God manifest in the flesh" of that prepared body, in which he appeared at Jerusalem and sojourned amongst men; "justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory;" but also as the light of men—as the glorious Luminary of the intellectual world; as the eternal Sun of righteousness, a ray of whose ineffable brightness shines into every human soul, "to give it the light of the knowledge of the glory of God, in the face of Jesus Christ."

The divinely inspired record of his coming in the flesh, his miraculous conception and birth of the Virgin Mary, his holy life, mighty miracles, meritorious sufferings, and propitiatory death; his glorious resurrection, ascension into heaven, mediation and intercession with the Father, they also held as necessary to be sincerely believed, by all those who, through the good providence of God, were brought to the knowledge of these sacred records. These important truths were then fully accredited by the great body of Christian professors, the doubts and difficulties which modern scepticism has introduced, being little known or tolerated; there was therefore less occasion frequently to hold them up to public view, or to make the defence of them a prominent part of their doctrinal treatises. Friends were apprehensive also, that too many were resting their hopes of salvation upon the mere assent of the understanding to these essential doctrines, without permitting them to have a practical effect upon their lives and conversation. Hence those faithful ministers of the gospel believed it their duty to turn the minds of the people inward, to the spirit and power of Christ Jesus revealed there, that, through obedience thereto, they might really experience Him to be their Redeemer and Saviour. But this was not

done in opposition to Christ without, for they solemnly declared that they never meant thereby, in the least degree to invalidate or slight those blessed advantages, which, in infinite mercy, and wisdom inscrutable, are offered to mankind through the outward manifestation, the sufferings and death of the adorable Son of God.

Notwithstanding these repeated declarations of the soundness of their faith, the enemies of the Society greatly misrepresented and perverted the doctrine of the light of Christ in the soul of man. They pretended to infer from it that the Quakers denied Jesus Christ as he appeared at Jerusalem, to be the Saviour of men—that they believed the Godhead or *whole Christ* to be in them, thereby equaling themselves with Him, and rejecting all belief in Jesus Christ, except as the Spirit in man. They likewise charged Friends with allegorizing away the sufferings and blood of Jesus, by making them only typical of the inward operations of the Light—and with holding the erroneous notion, that He was nothing more than a great prophet, supereminently endued with the spirit of God, which dwelt in Him no otherwise than in us.

These unfounded charges were met, on the part of the Society, with the most solemn and unequivocal denial. Nor did Friends rest satisfied with a mere negative assertion of what they *did not* believe. In a subject of such high concernment, they deemed it an incumbent duty to declare, in the most explicit and positive manner, what they *did believe*, in order that the world might know they really were what they professed to be—sincere and humble believers in all the doctrines of the Christian religion. To satisfy every doubt, and silence every cavil, they published repeated declarations of their faith, drawn up in language that can neither be misunderstood nor equivocated; and though these are not called creeds, nor presented for subscription to those who apply for membership amongst them, yet they are essentially and properly the articles of faith, and the outward bond of union, of the religious Society of Friends.

Some of these it will be proper to notice, in order to refute the false and foolish objection which is sometimes raised against modern treatises on doctrinal subjects; that Friends have no settled code of doctrines, nor any written declaration of their belief.

The first confession of faith which I find recorded, is by Richard Farnsworth, published in the year 1658, about ten years after George Fox commenced his ministry. It is entitled "A Confession and Profession of Faith in God, by his people who are in scorn called Quakers." An extract from it will be found in the first section of the following work. In 1668 and 1671 this was reprinted, with some other treatises, by John Crooke, William Dewsbury, Humphrey Smith, Isaac Pennington, and Alexander Parker, in a work entitled "The Principles of Truth; being a Declaration of our Faith who are called Quakers."

About the year 1659, George Fox the younger, published a "Testimony concerning the Father, Son, and Spirit, &c.," and in 1661, being imprisoned for his faithful testimony to the Truth, he issued a paper containing "a demonstration of his faith in four particulars," viz. "concerning Jesus Christ, the Saviour of the world; 2. concerning justification; 3. concerning the resurrection; 4. concerning everlasting glory and eternal misery."

In 1662, John Crooke published a declaration of the doctrines and belief of Friends, under the title of "Truth's Principles, or those things about doctrine and worship which are most surely believed and received among the people of God called Quakers," &c. This was reprinted in 1668 and 1671, with the additions, and under the title, above noticed.

In 1664, William Smith published "A Catechism, wherein many truths are plainly opened by way of question and answer, which may be a help and furtherance unto all tender-hearted people, who are breathing after the Lord, and wait for redemption and salvation by Jesus Christ. Also, something concerning the foundation and principle of the poor afflicted people of God called Quakers, and of their faith, and love towards God, and their good will unto men, being also plainly demonstrated by way of question and answer." This latter part contains a declaration of the faith of the Society on several points of doctrine.

The Society of Friends having been repeatedly accused of denying the Christ who died at Jerusalem, as well as the holy Scriptures, Isaac Pennington published a declaration of their faith on these points, in an essay entitled "An Invitation to Professors, &c.," printed in the year 1667. In an essay under the title of "A Question to the Professors of



Christianity, &c.," published in the same year, he has inserted a confession of the Scriptural faith of the Society in the divinity, and propitiatory sacrifice of Jesus Christ our Lord. In another work, written in the year 1660, he gives a very full and clear declaration of the faith of Friends in the doctrine of the sacred Scriptures relative to the Holy Three that bear record in heaven. See his Works, vol. i. p. 358.

In the year 1668, William Penn being imprisoned in the Tower on the charge of denying the divinity of Christ, issued a declaration of his faith in Him, which is contained in his "Innocency with her Open Face, &c." It commences thus:—"I sincerely own and unfeignedly believe, &c."

In 1671, George Whitehead and William Penn wrote a treatise entitled "A Serious Apology for the Principles and Practices of the people called Quakers, &c.," in which they give forth a declaration of faith on behalf of the Society of Friends. Two years after this, William Penn published his "Invalidity of John Faldo's Vindication:" in this, he makes another confession of faith, which he thus introduces:—"I will end my part herein, with our most solemn confession in the holy fear of God, that we believe, &c."

In 1698, a paper called "Gospel Truths," containing a declaration of the doctrines of Friends, drawn up and signed by William Penn, Thomas Story, Anthony Sharp, and George Rook, was presented to the bishop of Cork. "Published," says Penn, "to inform the moderate enquirer, and reclaim the prejudiced to a better temper, which God grant, to his glory and their peace." Works, vol. ii. p. 885. It consists of eleven articles.

About the year 1671, George Fox being in the Island of Barbadoes, found that the opponents of the Society were endeavouring "to defame Friends with many false and scandalous reports," relative to their doctrines; whereupon he and some others drew up a declaration of their Christian faith, "to go forth in the name of the people called Quakers, for the clearing of Truth and Friends from those false reports."

In 1675, he wrote and published "A Testimony of what we believe of Christ, before he was manifest in the flesh, and of his birth and preaching, and what he saith he is himself: as also of his suffering, death, resurrection and ascension; both as he was God and as he was man."

In 1682, being imprisoned in Worcester jail, he wrote a treatise entitled "Something in answer to all such as falsely say the Quakers are no Christians;" which contains a confession of their faith on several of the fundamental doctrines of the Christian religion.

In the year 1673, Robert Barclay published "A Catechism and Confession of Faith, approved of and agreed unto, by the general assembly of the patriarchs, prophets and apostles, Christ himself [being] chief speaker in and among them; which containeth a true and faithful account of the principles and doctrines which are most surely believed by the churches of Christ in Great Britain and Ireland, who are reproachfully called by the name of Quakers," &c. The Confession of Faith consists of twenty-three articles. It has been reprinted many times, both in English and Latin, by direction of the Society.

In giving a sketch of the principal confessions of faith issued by Friends, I must not omit to notice Barclay's celebrated Apology. No other work has been so repeatedly sanctioned by the Society, both in England and America, or is entitled to higher authority as an exposition of their peculiar tenets. It was printed in Latin in 1675, and subsequently translated and reprinted in English, French, German, Low Dutch, Danish, and parts of it in Arabic. In 1705, it had reached the fifth edition, and at the present time has passed through more than twelve editions in our own tongue. The Society has been at considerable pains and expense in distributing this work in various parts of the world; and since the period it was first published, it has always been held to be of the highest authority, both among ancient and modern Friends, as a standard doctrinal treatise. The following extract from William Penn's preface to Robert Barclay's works, will show in what esteem he held the Apology.

"I am now come to his elaborate Apology, published in 1675, entitled, 'An Apology for the true Christian Divinity, as the same is held forth and preached by the people called in scorn Quakers, &c., dedicated to King Charles the Second.' It was the most comprehensive of all his pieces, published in Latin, Dutch and English, and at least twice printed in our own tongue. It came out at the close of a long and sharp engagement between us, of this kingdom, and a confederacy of adversaries of almost all per-

suasions. It was his happiness both to live in a more retired corner, and to enjoy at that time, a space of quiet above his brethren: which, with the consideration of their three or four years' toil, and a sense of service in himself, put him upon undertaking and publishing this discourse, as an essay towards the prevention of future controversy. It first lays down, *our avowed principles of belief and practice*, distinguished from *what our enemies are pleased to say in our names*, who, by *making us erroneous*, give themselves the easier task to confute us; and then triumph. After he has stated *our principles*, he has put the objections, which he had collected out of our adversaries' books, or that he did apprehend might be made, to those principles, and answers them: and lastly cites divers authors, both ancient and modern, especially some of the primitive ages, for further illustration, and confirmation of *our said belief and practice*."

This tribute to the excellence of the work, is confirmed by George Whitehead, Patrick Livingston, Alexander Seaton, Benjamin Antrobus, Francis Stamper, John Vaughton and John Field. In his testimony to the worthy memory of Robert Barclay, William Penn says:—

"He was much exercised in controversy, from the many contradictions that fell upon the Truth, and upon him for its sake, in his own country chiefly, in which he ever acquitted himself with honour to the Truth; particularly by his *Apology for the Christian divinity professed by the people called Quakers*, which contains a collection of our principles, our enemies' objections, and our answers, augmented and illustrated, closely and amply, with many authorities for confirmation. Also his book of church government, distinguishing between tyranny and anarchy, imposition and lawlessness, occasioned by the scruples of some, and partialities of others, that had a tendency to a division among us: *They are standing books of sound judgment, and good service to the Truth and church of God*. Nor must his Scripture Catechism be forgotten, in that it opens the mind of Truth, upon points of doctrine, in the words of the Holy Ghost; excluding all human glosses or interpretation; which is an easy, safe, and peaceable method, the tendency of it being to silence, and commend the curiosity of man to the text, WHICH ALL OWN; and there leave controversy, as the best method to unity and peace, next to that of the spirit itself."

George Fox and Andrew Jaffray, have also expressed opinions relative to Barclay's works, coincident with those above quoted.

In 1668, the well known controversy took place between William Penn, George Whitehead, and Thomas Vincent, a Presbyterian minister; which led to the publication of the "Sandy Foundation Shaken," by Penn, and Whitehead's work, entitled "The Divinity of Christ, and Unity of the Three that bear record in heaven, with the blessed end and effects of Christ's appearance, coming in the flesh, suffering and sacrifice for sinners; confessed and vindicated by his followers, called Quakers." The prefatory epistle to this work, contains a declaration of faith on behalf of the Society of Friends. It was printed in 1669.

In the year 1691, George Whitehead wrote a short treatise, entitled "Antichrist in flesh unmasked, and the Quakers' Christianity vindicated, &c.," in which he gives a confession of faith in behalf of the Society. He thus introduces it:—"To conclude in general against your false charges, and manifold abuses and calumnies, contained in your said book, and to anticipate further objections on the matters herein, We sincerely profess and declare in the sight of God and men, &c."

Francis Bugg having apostatized from the faith, and become a bitter enemy to the Society of Friends, used great exertions, by false and malicious accusations, to vilify their character and hold them up to public censure, as deniers of the Christian religion. George Whitehead was particularly the object of his abuse; and in his own defence, as well as for the reputation of the Society of which he was an honourable member, he found it his duty several times to reply to Bugg's pamphlets. One of these replies, entitled "Innocency triumphant over the insolency and outrage of a Self-condemned Apostate," contains a declaration of the Christian doctrines of Friends, which he thus commences:—"Our Christian testimony re-assumed in the affirmative: To all Christian, sober, impartial, and judicious people, to whom these presents shall come, salutation in the love and good will of the only true God, and his dear Son Jesus Christ, whom he hath sent. To prevent mistake, and remove misrepresentation, in the matters following, these are sincerely to testify and declare, that we sincerely own, profess, and confess, &c. &c."

In the fifth month, 1674, Charles Marshall wrote an essay entitled "A Warning to Opposers, &c.," in which, after speaking of the unrighteous means made use of by the heathen formerly, to render the primitive Christians odious, and to justify the cruelties inflicted on them, he says, "So hath there been an endeavour in our day to misrepresent the servants and people of the Lord, as deniers of salvation by Jesus Christ, making his birth in Bethlehem of Judea, his travails, sufferings, blood, death, resurrection, and ascension, of no value; deniers of the Scriptures of truth; and instead thereof, preaching up salvation by meritorious works of our own; and, in short, representing us as enemies to Christianity: concerning which charges, and every particular of them, full, clear, and demonstrative answers have been and are given, unto which I refer all unsatisfied persons. That which lies on my spirit at this time, is to declare, in the presence, name, and power of the everlasting God, that these things spoken and written of us, are as false as the accusations of the Pharisees concerning Christ Jesus, and as false as the accusations of the Jews concerning the apostles." Works, p. 129. To confirm this assertion, he gives forth, in the name of the Society, a declaration of their faith; the first article of which reads thus:—"For, first, we declare to all nations, tongues, and languages, that we believe in the one, holy, everlasting God."

The next declaration of faith I shall notice, is contained in a treatise, written in the year 1688 by John Burnyeat and John Watson, entitled "The Holy Truth and its professors defended, &c.," in answer to a letter written by L. Walton, who exhibited many false accusations against the Society. In replying to these calumnies, they say, "And as for our faith and principles, they have been published to the world both by words and writing, they have not been hid in a corner; so that any that had a mind to concern themselves against us, and yet as wise men, would not judge without an understanding, lest, like thee, they should speak evil of the things they did not understand, might easily be informed what our principles are." They then give a summary of the faith of Friends on several points of Christian doctrine.

In the year 1689, soon after William and Mary came to the throne of Great Britain, a bill was introduced into parliament, for the relief of the Protestant subjects of the

realm, from various penalties to which they had been liable on account of their religion. This bill, which eventually became a law, and is known as "The Toleration Act," required, that such as availed themselves of its provisions, should subscribe a declaration of their belief in certain fundamental principles of the Christian religion. The form of the declaration, drawn up by a committee of Parliament, not being agreeable to Friends, George Whitehead and others, on behalf of the Society, framed a substitute, which was presented to the committee, and adopted. It commences thus:—"I profess faith in God, the Father, &c."

In the same year a pamphlet was published, entitled "The Christianity of the people commonly called Quakers asserted, against the unjust charge of their being no Christians." This pamphlet contains a declaration of the doctrines of the Society, relative to the Three that bear record in heaven, the divinity and offices of Jesus Christ, justification through him; and the divine authority of the holy Scriptures.

The controversy which arose out of the apostacy of George Keith, and the false charges which he made against Friends, called forth several declarations of faith on the part of the Society. One of these is worthy of particular notice. It was issued in the year 1693, and may be found in the second volume of Sewel's History, page 499. Sewel thus notices it:—"And since he (George Keith) had contradicted that, which formerly he had asserted and defended in good earnest, and charged the Quakers with a belief which they never owned to be theirs, they found themselves obliged publicly to set forth their faith *anew* in print, which they had *often before asserted* both in words and in writing; thereby to manifest that their belief was really orthodox, and agreeable with holy Scripture." It is signed by eight Friends\* on behalf of the Society.

Francis Bugg having charged the Society with being Socinians, and denying the divinity of Jesus Christ and the authenticity of the Holy Scriptures, &c., a confession of faith signed by thirty-two\* persons, showing that Friends, ever since they were a people, have always sincerely believed in these doctrines, was presented to Parliament in the same year.

\* The names of the Friends who signed these confessions of faith, will be found in the second section of the following work.

In 1693, William Chandler, Alexander Pyott, and Joseph Hodges, published a work entitled "A Brief Apology in behalf of the people in derision called Quakers:" which contains a full and clear declaration of faith on behalf of the Society.

John Tomkins, in the preface to his "Harmony of the Old and New Testament," printed in 1694, has given a comprehensive and explicit declaration of the doctrines of the religious Society of Friends.

In his "Brief Concordance of the names and attributes with sundry texts, relating to our blessed Lord and Saviour Jesus Christ," published in 1697, he has inserted a particular confession of our Christian belief concerning Him, both as manifested in the flesh, and now come the second time, in Spirit.

A scurrilous and abusive pamphlet, under a fictitious name, having been published against William Penn, and the Society of Friends at large, Benjamin Coole wrote a refutation of it, entitled "The Quakers cleared from being Apostates, &c.," published in 1696. In this work, the author has inserted a confession of faith on behalf of the Society, beginning with these words, viz. "We believe in One God, the Father Almighty," &c. &c.

In the year 1699, Richard Ashby, John Fiddeman, and John Cade, replying to several accusations brought against the Society, published a declaration of the Christian faith of Friends, in order to show its conformity to the testimony of the Sacred Records.

Thomas Story, in his Journal, page 173, has inserted a declaration of the faith of the Society of Friends, given forth by himself, Aaron Atkinson and Roger Gill, while travelling together on religious service in America, in the year 1699.

Daniel Phillips, in his "Occasional Defence of the Principles and practices of the people called Quakers," &c., published in 1703, has inserted a confession of the faith of the Society, in the fundamental doctrines of the Christian religion. See p. 249.

In the year 1704, John Banks wrote "A true testimony concerning his faith in Christ;" which he also declares to be the faith of the primitive Friends whom he had known and conversed with in his early life. See p. 295 of his works.

Richard Claridge, in his "Essay on the doctrine of Christ's Satisfaction," printed in the year 1726, makes a very full declaration of the belief of the Society of Friends in our Lord and Saviour Jesus Christ and his offices. See his works, p. 441.

Samuel Fuller, in his "Serious Reply," published in 1728, gives a copy of an ample confession of faith, issued by Thomas Beaven, on behalf of the Society of Friends. See p. 144.

In the year 1731, the Men's Meeting of Bristol, published a declaration of the ancient principles and faith of the Society of Friends, entitled "The Primitive Testimony of the people called Quakers, &c."

I apprehend that the list which is here exhibited, though it does not embrace the whole, will fully warrant the assertion, that no body of religious professors have published more ample, explicit, or numerous declarations of their belief, than the Society of Friends. They were peculiarly obnoxious to misrepresentation; they were publicly and privately slandered, and every means resorted to by their enemies, in order to render them odious to the public. From the feelings and manners of the age in which they appeared, few modes of effecting this ungenerous purpose promised greater success, than representing them as no Christians. Hence this charge was again and again renewed in different forms and on various grounds, and Friends were obliged to reiterate as frequently their solemn declarations of the Scriptural soundness and consistency of their doctrines. This may account for their being so numerous, as well as for the variety of subjects embraced in them.

Joseph Wyeth, in his "Switch for the Snake," after relating the faith of the Society in the Three that bear record in heaven, and the divinity and manhood of our blessed Lord and Saviour Jesus Christ, makes these pertinent observations:—"Reader, these, and *all other* testimonies recorded in Holy Writ, testifying to the manhood as well as the divinity of Jesus Christ, we do, and *always* did, sincerely own; so that should our books, which treat directly on this subject, and abundantly more largely and particularly than here it can be, be collected, they would make many volumes. Yet such hath been, and is, the inveterate malice of our enemies, that our writings (no more



than our words) must not mean what we so often and solemnly have declared we do mean by them; but what our adversaries will have them to mean; that so they may not seem to want proofs for these their false and envious charges. What now remains for us to do, but still to persevere in our true and Scriptural belief, and to repeat our testimonies of it, to the envious objections of enemies, and for the satisfaction of the sober inquirer?" Page 192.

I am aware that many of these testimonies appear only as the evidence of an individual, relative to the belief of a people with whom he was in religious fellowship. Admitting this to be the fact—still they are so numerous; are written at periods so diverse, and by persons living so distant from each other; and yet exhibit in themselves so perfect a coincidence and harmony on every essential article of the Christian religion, that as a whole they present a weight of evidence and authority in support of the genuine belief of the Society, which must be considered final and prescriptive.

There is however another circumstance, which adds greatly to their authority, and justly entitles many of them to the character of *Society acts*—declarations, sanctioned officially by the proper officers of the church. I allude to the practice of submitting manuscripts intended for publication, to the inspection of the morning meeting, or to the meeting for sufferings, in London, which appears to have been the usage amongst Friends from a very early period.

I am unable at present to fix the exact date at which these meetings were established; but I find, by reference to the works of Robert Barclay, that the morning meeting existed prior to the year 1676, as it appears that his "*Anarchy of the Ranters*" was submitted to it for examination and there fully approved. It is also evident that it was customary for Friends, intending to publish any works relative to the principles and doctrines of the Society, to lay the manuscripts before that meeting for its judgment. For in a testimony given forth in the year 1679, against William Rogers, signed by thirty-three\* Friends, they

\* The names of these Friends were; Henry Jackson, Joseph Balt, Thomas Holmes, John Burnyeat, Francis Moore, Stephen Crisp, Thomas Jany, Richard Vickris, William Gibson, Ambrose Rigge, Richard Sneed, James Mammeck, Thomas Atkins, John Blakeling, Charles Harford, John Furly, sen., Benjamin

say—"Forasmuch as William Rogers, of Bristol, hath lately written a book in manuscript, against a book of Robert Barclay's, entitled the Anarchy of the Ranters, and approved at the second-day's meeting in London, and hath dispersed his manuscript in several parts of this nation, without so much as first giving, either to the said Robert Barclay in particular, or the second-day's meeting in general, an account of his scruples or dissatisfaction concerning the said book of Robert Barclay's; contrary to *all rules* of brotherly love, Christian fellowship, *gospel order*, and exemplary *practice* of the church of Christ, to the defamation of the said Robert Barclay, the *great derogation* from the *Christian authority* of the *said meeting*, and the general disservice of Truth, &c." William Rogers condemned his conduct in not submitting his manuscript to the judgment of the morning meeting before he gave it publicity; but afterwards he joined with Wilkinson and Story, in their separation from Friends, and wrote several very abusive treatises against the Society. One of these, miscalled "The Christian Quaker, distinguished from the Apostate and Innovator," was answered by Thomas Ellwood, in a work entitled "An Antidote against the infection of William Rogers' book, &c.," published in 1682, in which Thomas Ellwood thus speaks of the morning meeting:

"Thou takest occasion to mention the second-day's weekly meeting in London, wherein, amongst other services, such books as are written for the service of Truth, are usually read over, before they are committed to the press; which thou confessest to be a necessary service, yet because thou wouldst find fault with every thing, thou quarrelest with this also." Page 127.

Joseph Wyeth, in his supplement to the life of Thomas Ellwood, alluding to an epistle which he wrote in the year 1694, on the occasion of George Keith's separation from the Society, says—"When our friend Thomas Ellwood had written this epistle, he went up to London with it, and presented it to the second-day's morning meeting, where

Furly, Francis Lea, Thomas Ellwood, William Welch, Stephen Smith, Thomas Bur, Thomas Robinson, George Keith, John Buy, Thomas Hill, Gawen Lowry, Charles Marshall, John Osgood, William Penn, James Holyday, James Claypoole, William Shewen.

such books and writings of Friends, as are intended for the press, *used to be read and considered, &c.*"

The following rules of discipline will further illustrate the subject, viz.—

"The *ancient* and approved practice of our religious Society, respecting the revision of manuscripts by the second-day's morning meeting, and the minutes on that subject, having been considered, it is the judgment of this meeting that the said practice be invariably observed, viz., that no books concerning the principles of Friends, be printed, without being carefully read, and corrected if necessary, by the morning meeting in London.

"That the meeting for sufferings take the care of inspecting, ordering, regulating the press, and printing of books; and in whatever matter, relating to the printing of books, the country Friends find themselves aggrieved, that they write to the said meeting, who are to redress the same, and that no books be reprinted without the said meeting's direction." 1679–1672.

From these quotations it is evident that the early practice and order of the Society were, that doctrinal treatises should be examined and approved before they were published. Inasmuch, therefore, as confessions of faith, above all other writings, immediately interested the whole body of Friends, it is reasonable and fair to conclude that they, in an especial manner, would be submitted to the inspection of the proper meetings designated for that purpose. Local circumstances might sometimes render a compliance with the rule difficult or impracticable; but from the high standing and character of the individuals whose names are associated with those I have selected, we may safely infer that they would not infringe on the established order of the discipline: the conclusion is therefore reasonable, that these declarations ought to be received as official acts of the Society.

It will perhaps be objected that, numerous as these confessions of faith are, the Society of Friends never required those who applied for membership, to subscribe any written form of faith. I admit that this is the case; and the same assertion will hold good as regards every denomination of Christians with which I am acquainted. The mere act of underwriting any form of faith, however perfect in itself, could make no man a believer in the doctrines it

contained, and consequently could be of little advantage. But while Friends did not demand such a preliminary to admission within their communion, they most certainly did then, and now do, require that those who are received amongst them, should profess and believe in all the fundamental doctrines of the Christian faith. They did not rest satisfied with even the most solemn and sincere confessions of their belief as a Society collectively, but they took care that their members *individually*, should not contravene those public declarations, by professing notions repugnant thereto; and where any did thus openly depart from the belief of the Christian religion, and the acknowledged faith of the body, they testified against such, and separated them from their fellowship and communion. For proof of this assertion, I appeal to the case of Jeffery Bullock, who was disowned from the Society about the year 1676, for denying that Jesus Christ, who was crucified at Jerusalem, was the Saviour and Judge of the world; and also for rejecting the efficacy of his propitiatory sacrifice on the cross, for the remission of sins past. Some further particulars relative to this case, will be found in the extracts from Giles Barnadiston's pamphlet, in the following pages. Another decisive proof of the correctness of the position I have made, is to be found in the rule of discipline adopted in 1694, which expressly directs that persons who are unsound in doctrine, shall be dealt with, in order "that the Truth, church, or body of Christ, may not suffer by any particular pretended member that is so corrupt."

This regulation is still in force amongst our brethren in Great Britain; and rules or recommendations of a similar character, relating to several of the important articles of Christian faith, are to be found in the discipline of every yearly meeting with which I am acquainted. Numerous instances of disownment, for unsoundness in doctrine, have occurred, both in England and America, since the days of Jeffery Bullock; and within a few years there have been a considerable number of persons separated from the Society, within the limits of New York yearly meeting, for promulgating opinions contrary to those Christian doctrines which Friends have always sincerely believed.

I apprehend that nothing more can be required to convince any intelligent, unprejudiced mind, that the Society of Friends has always recognized a belief in the doctrines

of the Christian religion, as a necessary qualification for religious membership; and that where any have openly departed from the faith, they have been separated from the fellowship of the body. The propriety and even necessity of this course, cannot be more fully and clearly illustrated than by the following extracts from the "Anarchy of the Ranters," by Robert Barclay; a work which was examined and approved by the Society in the year 1676, and has been reprinted many times since under its authority and direction. It may therefore be considered as conveying the long established and acknowledged sentiments of Friends on the subject under discussion.

"Now I say, we being gathered together into the belief of certain principles and doctrines, without any constraint or worldly respect, but by the mere force of Truth upon our understanding, and its power and influence upon our hearts; these principles and doctrines, and the practices necessarily depending upon them are, as it were, the *terms* that have drawn us together, and the *bond*\* by which we became centred into one body and fellowship, and distinguished from others. Now if any one, or more, so engaged with us, should arise to teach any other doctrine or doctrines, contrary to these which were the ground of our being one; who can deny, but the body hath power in such a case to declare, This is not according to the Truth we profess; and therefore we pronounce such and such doctrines to be wrong, with which we cannot have unity, nor yet any more spiritual fellowship with those that hold them? And so such cut themselves off from being members, by dissolving the very bond by which they were linked to the body.

"Now this cannot be accounted *tyranny and oppression*, no more than in a civil society, if one of the society shall contradict one or more of the fundamental articles, upon which the society was contracted, it can be reckoned a breach or iniquity in the whole society to declare, that such contradictors have done wrong, and forfeited their right in that society; in case, by the original constitution,

\* Yet this is not so the bond, but that we have also a more inward and invisible, to wit, the life of righteousness, whereby we also have unity with the upright seed in all, even in those, whose understandings are not yet so enlightened. But to those who are once enlightened, this is as an outward bond; and if they suffer themselves to be darkened through disobedience, which as it does in the outward bond, so it doth in the inward.

the nature of the contradiction implies such a forfeiture, as usually it is; and will no doubt hold in religious matters. As if a body be gathered into one fellowship, by the belief of certain principles, he that comes to believe otherwise, naturally scattereth himself; for that the cause that gathered him is taken away: and so those that abide constant in declaring the thing to be so as it is, and in looking upon him, and witnessing of him to others (if need be) to be such as he has made himself, do him no injury. I shall make the supposition in the general, and let every people make the application to themselves, abstracting from us; and then let conscience and reason in every impartial reader declare, whether or not it doth not hold? Suppose a people really gathered unto the belief of the true and certain principles of the gospel, if any of these people shall arise and contradict any of those fundamental truths, whether have not such as stand, good right to cast such an one out from among them, and to pronounce positively, this is contrary to the Truth we profess and own; and therefore ought to be rejected, and not received, nor yet he that asserts it as one of us? And is not this obligatory upon all the members, seeing all are concerned in the like care as to themselves, to hold the right and shut out the wrong? I cannot tell, if any man of reason can well deny this: however, I shall prove it next from the testimony of the Scripture." Anarchy, p. 54.

Again on page 58, he says—

"Were such a principle to be received or believed, that in the Church of Christ no man should be separated from, no man condemned or excluded the fellowship and communion of the body, for his judgment or opinion in matter of faith, then what blasphemies so horrid, what heresies so damnable, what doctrines of devils, but might harbour itself in the Church of Christ? What need then of sound doctrine, if no doctrine make unsound? What need of convincing and exhorting gainsayers, if to gainsay be no crime? Where should the unity of the faith be? Were not this an inlet to all manner of abomination; and to make void the whole tendency of Christ's and his apostles' doctrine; and render the gospel of none effect; and give a liberty to the unconstant and giddy will of man to innovate, alter and overturn it at his pleasure? So that from

all that is above mentioned, we do safely conclude, that where a people are gathered together into the belief of the principles and doctrines of the gospel of Christ, if any of that people shall go from their principles, and assert things false, and contrary to what they have already received; such as stand and abide firm in the faith, have power, by the Spirit of God, after they have used Christian endeavours to convince and reclaim them, upon their obstinacy, to separate from such, and to exclude them from their spiritual fellowship and communion: For otherwise, if this be denied, farewell to all Christianity, or to the maintaining of any sound doctrine in the Church of Christ."

In order to invalidate the testimony given by our early Friends in support of the Christian doctrines of the Society, the assertion is not unfrequently made, that the founders of the sect, when they commenced their religious labours, entertained opinions very different from those which they professed after a lapse of thirty years. I have taken particular pains to examine into the truth of this allegation, and so far as my researches have enabled me to judge, it is entirely unfounded. The alleged difference is principally in regard to the doctrines of the proper divinity of our Lord and Saviour Jesus Christ, his propitiation, and the authority of the Holy Scriptures. Now it is worthy of particular remark, that these three points are fully confessed to by George Fox, in the very commencement of his religious experience, as may be seen by his answer to Nathaniel Stevens, and other passages in his journal. The sentiments which he expresses at that early period on these interesting subjects, are in perfect conformity with those which he held to the close of his life, as well as entirely consonant with the uniform testimony borne by those Friends who wrote during the first thirty or forty years after the rise of the Society.

Another circumstance that deserves attention is, the tenor of the first declarations of faith, issued by Richard Farnsworth, Edward Burrough, and George Fox the younger, prior to the year 1660, and only about *ten* years after George Fox commenced his public ministry. The doctrine which they teach is the same as that inculcated by Friends at the close of the seventeenth century, and maintained by the faithful members of the Society to the

present day. Many of the extracts given in the following compilation, are from works written within thirty years after the convincement of George Fox, and consequently express the sentiments which were held by the first Quakers; yet they exhibit throughout, a remarkable harmony with those which were penned by later authors.

The charge of receding from the principles which they professed in the beginning, was frequently brought against our worthy predecessors; but they invariably answered it with the most positive assertions, as well as with conclusive proof, that they had ever held, and as constantly maintained, the same doctrines. It was particularly the case, that those who became dissatisfied with the doctrines or discipline of Friends, and separated from them; in order to conceal their own apostacy, and more effectually to beguile those whom they had drawn away with them, charged the Society with having departed from its original principles, and renounced its early faith. This was the case with J. Wilkinson, J. Story, Wm. Rogers, J. Perrot, J. Pennyman, F. Bugg, and G. Keith. I refer the reader for proof of this, to "An Epistle of Caution to Friends, to take heed of that treacherous spirit that is entered into W. R. and his abettors, &c.," by C. Taylor, 1681. Also to W. R.'s book, entitled "The Christian Quaker, distinguished from the apostate and innovator," and Thomas Ellwood's reply to it.

These unchristian calumnies of pretended Friends, were eagerly caught at by the more open opposers of Truth, who having failed in their attempts to prove the Society no Christians; and finding that the declarations of faith issued by Friends were really consistent with the Holy Scriptures and the Christian belief of other societies, echoed these unjust charges to screen themselves from obvious falsehood.

The declaration of faith which was issued by Friends in 1693, to correct the falsehoods circulated by Francis Bugg, closes with this energetic language:—"And we know of no other doctrine or principles, preached, maintained, or ever received among or by us, since we were a people, contrary to these aforesaid."

John Crook speaks thus on the subject:—"It being allowed by some late adversaries, that we are more sound in the fundamental doctrines of the Christian faith than



they thought of; yet they persist to object that we have altered our religion, and that our ancient Friends held grievous errors, I am therefore willing, in the eighty-first year of my age, that this following treatise should be re-printed, that they may see what myself with our ancient Friends held in the year 1663."

Joseph Wyeth, in his *Primitive Christianity Revived, &c.*, written in 1698, says, "The method I have herein taken is this; I have, from the year 1655 or thereabout, brought in a succession, divers testimonies against the particular charges, which do at once show that what we now profess, is no other than what we did." "For it hath often been the practice of our adversaries, when we have brought forth our true testimonies, to say our representation was new." Again, "Here he [F. Bugg] says, 'The late representations of Quakerism, hath given it quite another turn and face than it ever had before,' if he had added, 'that he knew of,' it had shown some modesty; but since he has shown none, I will tell him, he is dogmatically false, for our principles are now, no other than what they were, when we were first a people, for truth changes not."

To the charge of having altered their principles, Daniel Phillips, in his "Occasional Defence of the principles and practices of the people called Quakers," thus replies:—"We are not sensible that we have altered any one principle of our faith since we were a people, but are the same in every respect, that we were fifty years ago. It is possible some expressions which our adversaries have carped at, are more fully explained, and some doctrines of our faith, which were only transiently treated on, are, since we have been accused of denying them, more amply expounded. But in what we are now more orthodox than our primitive Friends were, we are ignorant: they were sound, and so are we, in the Christian faith." Page 219.

"We are persuaded that our ancient Friends held the same doctrines, and preached the same gospel that we do, and are not conscious of deviating from them in any essential, therefore esteem ourselves in duty obliged to justify our deceased Friends, and defend them from those black charges of blasphemy, &c., wherewith they have been unjustly traduced by their and our enemies." Page 224.

—1702.

I have quoted but few of the authorities which might be adduced on this subject, but I apprehend they will be sufficient to satisfy every candid inquirer, that the Society of Friends, ever since they have been a people, always held, and professed to the world, the same principles. What these principles and doctrines are, the following pages will fully show. The extracts I have given, exhibit the genuine doctrines of Quakerism, as *now* believed and owned by the Society and all its faithful members, and as expressed in the language of the earliest writers. In making the selections, I have honestly endeavoured to take those which appeared to give the clearest and most comprehensive view of the author's meaning, and especially, such as were put forth to the world for the very purpose of asserting their Christian belief.

Another means employed to invalidate the doctrinal essays of our early Friends, was, the charge of contradicting each other, and differing among themselves on essential points; insinuations which are occasionally made at the present day, for the same purpose. But a candid and full examination of their writings, with due regard to the subjects under discussion, and to the general scope of the authors, will be sufficient to convince every unprejudiced reader, that however they may vary in the modes of expression, they were remarkably united in the belief of the great fundamental doctrines of Christianity. There were among them, men of different degrees of religious experience and knowledge—men whose opportunities of literary instruction varied greatly with their circumstances in life, and who wrote under the influence of diverse measures of the same Holy Spirit; and hence we might reasonably expect considerable variety in style, method and perspicuity. Some of their writings consist principally of exhortations to holiness; others took up the pen to answer the false accusations of their enemies, or to expose the errors which had crept into professing Christendom. Some seldom meddled with doctrinal subjects, whilst others confined themselves, almost exclusively, to the exposition and vindication of the principles of Quakerism. It is easy to perceive, that from such sources a great variety of matter must necessarily flow; and it is cause of admiration, under all the circumstances, that there should be so much

harmony as does actually exist, rather than that some seeming discrepancies should occasionally appear.

It will probably be objected, that the doctrine of the immediate and sensible influence of the Holy Spirit, is not made the subject of a distinct chapter in the following compilation. In reply to this it may be observed, that this essential article of faith appears to be properly included in the section appropriated to the Divinity and offices of our Lord and Saviour Jesus Christ, inasmuch as it is his peculiar office, to shed forth, on his rational creation, the gift of his grace. In the extracts on this subject, care has been taken to give a view of the sentiments of Friends, in relation both to his outward appearance in the flesh, and his second coming by the Holy Spirit, without sin unto salvation. The Society are so well known to hold this as a fundamental principle, and their belief on the subject is so fully and largely treated of, that I apprehend it is scarcely probable any opponent, however prejudiced or uncharitable, will charge them with denying it.

The collection and arrangement of the following extracts have occupied much time, and been attended with considerable labour; but should they happily prove a means, under the divine blessing, of promoting an increase in fervent piety, or of imparting to any of his fellow members a more intimate and correct knowledge of the doctrines of our religious Society, than they have hitherto possessed, and incite them to a serious and candid perusal of the excellent writings of our early Friends, the compiler will have attained his highest wishes and his richest reward.

T. EVANS.

PHILADELPHIA, 10th Month, 1827.



AN EXPOSITION  
OF  
THE FAITH  
OF THE  
RELIGIOUS SOCIETY OF FRIENDS.

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*Of the One Only True God, and the Three that bear record  
in Heaven.*

THE Society of Friends have uniformly declared their belief in One only wise, omnipotent, and eternal Being, the Creator and Preserver of all things; infinite in all glorious attributes and perfections; the inexhaustible Source of all good as well as of all happiness, and the holy object of adoration, worship, and praise, from angels and from men.

When expressing their views relative to the awful and mysterious doctrine of "The Three that bear record in Heaven," they have carefully avoided entangling themselves by the use of unscriptural terms, invented to define Him who is undefinable, scrupulously adhering to the safe and simple language of the Holy Scriptures, as contained in Matt. xxviii. 18, 19, and 1 John v. 7. Although the authenticity of the latter text has been questioned, yet this is entirely unimportant, both as to the doctrine itself, which is clearly and sufficiently enforced in other passages, and also as relates to the faith of the Society, inasmuch as Friends have uniformly selected it to convey their belief on the subject. The following extracts will corroborate these views:—

## GEORGE FOX.

In his "Testimony of what we believe concerning Christ, &c.," after reciting the text from 1 John v. 7, he thus proceeds:—

"And ye professors who have given new names to the Father, the Word, and Holy Ghost; as Trinity, and three distinct persons, and say the Scripture is your rule for your doctrine; but there is no such rule in the Scripture, to call them by these new names, which the Apostle that gave forth the Scripture, doth not give them. And because we do not call the Father, and the Word, and Holy Ghost, by your new names, therefore do you falsely say that the Quakers deny Father, Son and Holy Ghost; which we own in those names and sound words, in which the holy men of God spake them forth by the Holy Ghost—which ye give other new names to, and yet say ye have not the same spirit which they had, that gave forth the Scriptures: so, which is to be followed, judge yourselves? But this is the record, that God has given unto us eternal life, and this life is in his Son. And we know that the Son of God is come, and hath given us a mind to know Him which is true, and we are in him that is true; mark, that is in his Son Jesus Christ, this same is very God and eternal life. And this, we the people of God, in scorn called Quakers, do witness." *Doctrinals*, 446.—1675.

In his "Answer to all such as falsely say the Quakers are no Christians," he has these words, viz.

"And we own the Father, the Son and the Holy Ghost, as the Apostles have declared."

"And it is the Spirit that beareth witness, because the Spirit is truth; for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are one; and there are Three which bear record in earth, &c., which we own, 1 John v. 6, 7. And now let none be offended, because we do not call them by those unscriptural names of Trinity, and Three Persons, which are not Scripture words; and so do falsely say, that we deny the Father, the Word, and the Holy Ghost, which Three are one that bear record in heaven, &c., which Three we own with all our hearts, as the Apostle John did, and as all true Christians ever did, and now do; and

if you say we are not Christians, because we do not call the Father, Son, and Holy Ghost, the Trinity, distinct and separate persons; then you may as well conclude that John was no Christian, who did not give the Father, Word, and Holy Ghost, these names.

"We believe concerning God the Father, Son, and Spirit, according to the testimony of the Holy Scripture, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God, that never errs: 1st, That there is one God and Father, of whom are all things; 2dly, That there is one Lord Jesus Christ, by whom all things were made, John i. and xvii. and Rom. ix., who was glorified with the Father before the world began, who is God over all, blessed for ever, John xiv. That there is one Holy Spirit, the promise of the Father and the Son, and leader, and sanctifier, and comforter of his people, 1 John v. And we further believe, as the Holy Scriptures soundly and sufficiently express, that these Three are one, even the Father, the Word, and Spirit," page 26, 27.—1682.

In an Epistle dated at Kingston, 27th of 5th month, 1683, he says:—

"So being led by the Spirit of God, ye are his sons and daughters, and by his Spirit will come to know the Three that bear witness in heaven, the Father, the Word, and the Holy Ghost. These are the Three witnesses that are in heaven, that bear record of all things; for he is God in the heaven, and God in the earth." Journal, vol. ii. p. 330.

In an Epistle dated 4th month, 1685, I find the following expressions, viz.

"Live in the love which God hath shed abroad in your hearts through Christ Jesus; in which love, nothing is able to separate you from God and Christ, neither outward sufferings, persecutions, nor any outward thing that is below and without; nor to hinder or break your heavenly fellowship in the light, gospel, and spirit of Christ; nor your holy communion in the Holy Ghost, that proceeds from the Father and the Son, which leads you into all truth. In this Holy Ghost, in which is your holy communion, that proceeds from the Father and the Son, you have fellowship with the Father and the Son, and one with another." Journal, vol. ii. p. 353.

In an Answer to the Speech of the great Turk, he says:

"And there are three which bear witness or record in heaven, the Father, the Word, and the Holy Ghost, and these are one, &c." Doctrinals, p. 1009.—1688.

Again, on page 1010, he thus expresses himself:—

"So the Spirit of God, the blood of Jesus, the water of the Word, are Three that agree in one, that bear witness or record in the earth; and there are Three which bear witness or record in heaven, the Father, the Word, and the Holy Ghost, and these Three are one; he that hath an ear to hear, let him hear."

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ROBERT BARCLAY,

In his "Confession of Faith, containing twenty-three Articles," places the following first:

"Article 1st. Concerning God, and the true and saving knowledge of him.

"There is one God, who is a Spirit; and this is the message which the Apostles heard of him, and declared unto the saints, that He is light, and in Him is no darkness at all. There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are one. The Father is in the Son, and the Son is in the Father. No man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him. The Spirit searcheth all things, yea, the deep things of God. For the things of God knoweth no man, but the Spirit of God. Now the saints have received, not the spirit of the world, but the spirit which is of God, that they might know the things which are freely given them of God. For the Comforter, which is the Holy Ghost, whom the *Father* sends, in *Christ's* name, he teacheth them all things, and bringeth all things to their remembrance." P. 104.—1673.

So in his Catechism, page 2, he says:—

Q. "What are they that bear record in heaven?"

"Answer. There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are one.

In his Vindication of his Apology, are the following expressions:



"It will not be amiss here to take notice of his [Brown's] most uncharitable and unchristian insinuations, contrary to all Christian and fair rules of debate, as first, (p. 24) where he will needs infer our denying of the Trinity, albeit he cannot deny, but he finds it owned by me; groundlessly coupling us with the Socinians." Works, page 739.—1679.

Again—"According to his [Brown's] custom, though I condemn the Socinians, he will be insinuating that I agree with them; to whose notions of the Spirit albeit I assent not, yet I desire to know of him, in what Scripture he finds these words, that the Spirit is a distinct person of the Trinity. For I freely acknowledge, according to the Scripture, that the Spirit of God proceedeth from the Father and the Son, and is God, &c." Ib. p. 745.

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WILLIAM PENN,

In his "Sandy Foundation Shaken," which was written to refute the notion of "One God subsisting in three distinct and separate persons," cautions the reader against supposing that he meant to deny the Holy Scripture Three, in these words: "Mistake me not, we never have disowned a Father, Word, and Spirit, which are One, but men's inventions."—Works, vol. ii. p. 264.—1668.

In his reply to Jonathan Clapham, I find the following, viz.

"Thou must not, reader, from my querying thus, conclude we do deny, (as he hath falsely charged us,) those glorious Three which bear record in heaven, the Father, Word, and Spirit; neither the infinity, eternity, and divinity of Jesus Christ, for that we know He is the mighty God; nor what the Father sent his Son to do, on the behalf of lost man; declaring to the whole world, we know no other name by which atonement, salvation, and plentiful redemption comes; but by his name, are, according to our measures, made sensible of its mighty power."—Works, vol. ii. p. 14.

Again to Jonathan Clapham's charge, that the Quakers openly deny the doctrine of the Trinity; after declaring this is not a Scripture phrase, but an invented term, Penn

proceeds, "Yet if by Trinity, he understands those three Witnesses in heaven, Father, Word, and Spirit, he should have better acquainted himself with what we disown, than ignorantly thus to blaze abroad our open denial of what we most absolutely credit and believe."—*Ibid.* page 18. —1668.

From his "Serious Apology," &c., I extract the following, viz.—

"To conclude this brief account, I am constrained, for the sake of the simple hearted, to publish to the world, of our faith in God, Christ, and the Holy Spirit.

"We do believe in one, only, holy God Almighty, who is an Eternal Spirit, the Creator of all things.

"And in one Lord Jesus Christ, his only Son, and express image of his substance; who took upon him flesh, and was in the world; and in life, doctrine, miracles, death, resurrection, ascension and mediation, perfectly did, and does continue to do, the will of God; to whose holy life, power, mediation, and blood, we only ascribe our sanctification, justification, redemption, and perfect salvation.

"And we believe, in one Holy Spirit, that proceeds and breathes from the Father and the Son, as the life and virtue of both the Father and the Son; a measure of which is given to all to profit with; and he that has one has all, for those Three are One, who is the Alpha and Omega—the First and the Last, God over all, blessed for ever. Amen." Vol. ii. pages 66, 67.—1671.

In his "Key," &c., he thus speaks, viz.—

"Perversion 9th.—The Quakers deny the Trinity.

"Principle.—Nothing less. They believe in the holy Three, or Trinity of Father, Word, and Spirit, according to Scripture; and that these Three are truly and properly One—of one nature as well as will. But they are very tender of quitting Scripture terms and phrases, for schoolmen's; such as distinct and separate persons and subsistences, &c., are; from whence people are apt to entertain gross ideas, and notions of the Father, Son, and Holy Ghost."—Works, vol. ii. p. 783.—1692.

And again—

"Reader, thou plainly seest that they believe the light to be divine, and the Scriptures to be of divine authority; that they own the Scripture Trinity, or Holy Three, of Father, Word, and Spirit, to be truly and properly One.

That Christ is God, and that Christ is man; that he came in the flesh, died, rose again, ascended and sits on God's right hand, the only sacrifice and mediator for man's happiness."—Works, vol. ii. p. 789.—1692.

In his "Testimony to the Truth, as held by the people called Quakers," written in 1698, he has these declarations:—

"Concerning the Father, the Word, and the Spirit. Because we have been very cautious in expressing our faith concerning that great mystery, especially in such school terms, and philosophical distinctions as are unscriptural, if not unsound, (the tendency whereof hath been, to raise frivolous controversies and animosities amongst men,) we have, by those that desire to lessen our Christian reputation, been represented as deniers of the Trinity at large: whereas we ever believed, and as constantly maintained, the truth of that blessed Holy Scripture Three that bear record in heaven, the Father, the Word, and the Spirit, and that these Three are One; the which we both sincerely and reverently believe, according to 1 John v. 7. And this is sufficient for us to believe and know, and hath a tendency to edification and holiness; when the contrary centres only in imaginations, and strife, and persecution, where it runs high and to parties, as may be read in bloody characters in the ecclesiastical histories."—Vol. ii. p. 879.

GEORGE WHITEHEAD.

George Whitehead being questioned by a priest as to his belief in the Trinity, gives this reply:—

"I answered him in terms of Holy Scripture, viz. that I really own and believe the Father, the Son, and the Holy Ghost, are the Three which bear record in heaven; the Father, the Word, and the Holy Ghost: and these Three are One, according to the doctrine of John the evangelist, 1 John v. 7."—Works, page 168.—1659.

"The Holy Scripture Trinity, or Three thereby meant, we never questioned, but believed; as also the unity of Essence; that they are one substance, one Divine infinite Being, and also we question not, but sincerely believe, the relative properties of Father, Son, and Holy Ghost,

according to Holy Scripture testimony, Matt. xxviii. 19, and that these Three are One, 1 John v. 7."—p. 195.—1659.

In order that the different denominations of protestants might avail themselves of the benefit of the act of toleration, they were obliged to subscribe a declaration of their Christian belief. The form required by the committee of parliament, not being agreeable to Friends, they proposed a substitute: George Whitehead, speaking of the subject, says—

"Yet to prevent any such from being stumbled or ensnared, by some expressions in the aforesaid profession or creed, (which appeared unscriptural,) in the said bill, we, instead thereof, did propose and humbly offer, as our own real belief of the Deity, of the Father, Son, and Holy Ghost, viz. 'I profess faith in God the Father, and in Jesus Christ his Eternal Son, the true God, and in the Holy Spirit, one God blessed for ever: and do acknowledge the Holy Scriptures of the Old and New Testament, to be given by Divine inspiration.

"Which declaration, John Vaughton and I delivered to Sir Thomas Clergis, who, with some others, were desirous we should give in such confession of our Christian belief, that we might not lie under the unjust imputation of being no Christians, nor thereby be deprived of the benefit of the intended law for our religious liberty. We were therefore of necessity, put upon offering the said confession, it being also our known, professed principle, sincerely to confess Christ, the Son of the living God, his divinity, and as he is the eternal Word, and that the Three which bear record in heaven, the Father, the Word, and the Holy Ghost, are one; one Divine Being, one God, blessed for ever."—Page 635.—1689.

In a work entitled "Antichrist in flesh unmasked," &c., he thus writes—

"To conclude in general, against your false charges and manifold abuses and calumnies, contained in your said book, viz. 'Antichrist in Spirit;' and to anticipate farther objections on the matters herein; We sincerely profess and declare, in the sight of God and men, that we do faithfully believe and profess, that the Holy Scriptures of the Old and New Testaments were given by divine inspiration: and that the Three divine Witnesses in heaven above, namely,

the Father, Son, and Holy Ghost, are one true and eternal God, blessed for evermore, whose omnipresence and omnipotency we also believe and profess."—P. 27.—1691.

In his essay entitled "Truth Prevalent," &c., he says—

"And as for the Holy Trinity, whereby they mean those divine holy Three, the Father, the Word or the Son, and Holy Ghost, we have, ever since we were a people or religious Society, sincerely believed and owned those holy Three, to be one true and living God, blessed for ever."—Introductory epistle, p. 4.—1701.

ISAAC PENNINGTON,

In a work entitled "An Examination of the Grounds and Causes," &c., says—

"Concerning the Sacred Trinity. They (the Quakers) generally, both in their speakings and in their writings, set their seal to the truth of that Scripture, 1 John v. 7., That 'there are Three that bear record in heaven, the Father, the Word, and the Holy Spirit.' That these Three are distinct, as three several beings, or persons; this they read not; but in the same place they read that they are one. And thus they believe, their being to be one, their life one, their light one, their wisdom one, their power one: and he that knoweth and seeth any one of them, knoweth and seeth them all, according to that saying of Christ's to Philip, 'He that hath seen me, hath seen the Father.' John xiv. 9. Three there are, and yet one; thus they have read in the Scriptures, and this, they testify, they have had truly opened to them by that very Spirit which gave forth the Scriptures, insomuch that they certainly know it to be true, and own the thing from their very hearts: but as for this title of Sacred Trinity, they find it not in 'Scripture;' and they look upon Scripture words as fittest to express Scripture things by. And surely if a man mean the same thing as the Scripture means, the same words will suffice to express it: but the papists and school men, having missed of the thing which the Scripture drives at, and apprehended somewhat else, in the wise-imagining part, have brought forth many phrases of their own invention, to express their apprehensions by, which we confess we have no unity

with; but are content with feeling the thing which the Scriptures speak of, and with the words whereby the Scriptures express it."—Vol. i. p. 358.—1660.

In "An Epistle to all Serious Professors," he has these remarks:—

"The first is concerning the Godhead, which we own as the Scriptures express it, and as we have the sensible, experimental knowledge of it: in which there are Three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these Three are One, 1 John v. 7. This I believe from my heart, and have infallible demonstrations of; for I know Three, and feel Three in spirit, even an Eternal Father, Son, and Holy Spirit, which are but one Eternal God. And I feel them also One, and have fellowship with them, through the tender mercy of the Lord, in their life, and in their redeeming power. And here I lie low before the Lord in the sensible life, not desiring to know and comprehend notionally; but to feel the thing inwardly, truly, sensibly, and effectually; yea, indeed, this is to me far beyond what I formerly knew notionally concerning them, and I cannot but invite others hither.

"Now consider seriously, if a man from his heart believe thus concerning the eternal power and Godhead; that the Father is God, the Word God, the Holy Spirit God; and that these are one Eternal God, waiting so to know God, and to be subject to Him accordingly; is not this man in a right frame of heart towards the Lord, in this respect? Indeed, friends, we do know God sensibly and experimentally, to be a Father, Word, and Spirit, and we worship the Father, in the Son, by his own Spirit, and here meet with the seal of acceptance with him."—Vol. iv. p. 450.—1668.

EDWARD BURROUGH.

In an essay entitled "Satan's Design Defeated, &c.," I find the following accusation and reply, viz.—

"They [the Quakers] do deny the doctrine of the Trinity, and that Christ is God and Man in one person.

"Answer. As for the word Trinity, it is invented, and he hath learnt it out of the mass book, or common prayer-book, but we own the doctrine of the gospel of Christ,

that Christ is God, and the Spirit is God; and there are Three that bear record, the Father, Son, and Spirit, and these are one.”—Works, p. 515.—1659.

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FRANCIS HOWGILL.

In an essay entitled “The Heart of New England hardened,” replying to one who had misrepresented the Society of Friends, he says,—

“First, concerning the Trinity; thou sayest, ‘they confess the Father, Son, and Holy Ghost, and yet they deny the Trinity, and those to be three distinct persons;’ for confutation of this, thou bringest Heb. i. and iii., He is the express image of his Father’s person.

“Thy Trinity is an old popish term, and we love to keep to sound words; but by Trinity, I suppose thou meanest three, and thy own words shall confute thee. Thou confessest we say, there is Father, Son, and Holy Ghost, and yet but one God, or one eternal being or substance, in which they all subsist: but thy word ‘distinct’ is thy own, and not the Spirit’s, yet, to distinguish betwixt Father, Son, and Spirit, we deny not: and as for Heb. i. it is in another translation rendered, the express image of his substance; for person is too gross a word, to express an Eternal and Divine Being in; and if thou dost hold three distinct substances, thou errest in thy judgment, for that were to make three Gods.”—P. 303.—1659.

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GEORGE FOX THE YOUNGER,

In an essay entitled “A Message of Tender Love,” &c., speaking of Jesus Christ, makes use of the following expressions, viz.—

“This is he that is given to be the Head of the body, which is the congregation of the righteous, the Fulness of him that filleth all in all; that He, in all things, (in whom all fulness dwells,) might have the pre-eminence, being the express substance of the Father’s glory, and the very virtue of his being, one with him in nature, and one in name: for as the Father is divine, so the Son is also

divine; and as the Father is called the Light, so the Son is also called the Light; the Father is called the Mighty God, so is the Son also; yea, the Son's name is called Wonderful, the Mighty God, the Everlasting Father, (mark that,) the Prince of Peace, of whose government there shall be no end.

"Now in the Father there is life, and in the Word, the Son, there is life, and this is one; and this life, proceeding from the Father and the Son, is that one Eternal Spirit, which is not to be limited; yea, God is a Spirit, and Christ is the Lord, that Spirit; yea, he is the second Adam, the Lord from heaven, the quickening Spirit, by whom the free gift is come upon all men, to justify them that believe in the life: and he that believeth not, is condemned by the life, which is the Light that doth enlighten every one that cometh into the world: so the gift that is come upon the unbeliever, that condemns him, because he believeth not in the Light, but loves the darkness better."—P. 166. —1668.

RICHARD FARNSWORTH.

In the year 1658, about ten years after the commencement of George Fox's public ministry, Richard Farnsworth, who had been convinced under his preaching at Balby in 1651, wrote and published "A Confession and Profession of Faith in God, &c." He addresses it "to all true Christians," and "to all faithful moderate people," with these words—

"Know ye hereby assuredly, that we, who of the world are slanderously reported, as the people of God were in former ages, and who are reproachfully called Quakers, do profess, and confess, testify, own, believe, and declare as followeth:—

"That we profess and confess faith in God the Father, and in Jesus Christ his eternal Son, the true God, and in the Holy Spirit. And we do acknowledge the Holy Scriptures of the Old and New Testaments to be the words of God: this we testify; and we are not ashamed to confess and profess faith in God the Father, and in Christ Jesus his eternal Son, and in the Holy Spirit, as the Scriptures

saith; but we do believe in them, and acknowledge subjection and dutiful obedience unto them, viz., the Father, Son, and Holy Spirit. And moreover, we do hereby declare and testify to all true Christians, God's elect, what God we do own and profess faith in, even in that God that appeared unto Abraham, the father of the faithful, when Abraham was ninety-nine years old, and said unto him, I am the Almighty God, walk before me and be thou perfect, Gen. xvii. The everlasting God, the God of heaven and earth," &c. He then proceeds to enumerate a large collection of Scripture passages, illustrative of the majesty and glorious attributes of the great Jehovah; after which, he thus proceeds:—"And this is God the Father, which we own and profess faith in, and in Christ Jesus his eternal Son, who said, I and my Father are one, John x. 30., upon which saying the Jews took up stones to stone him; yet, notwithstanding, the same Christ that the Jews hated, we love, believe in, and own; who was delivered up to be crucified for our offences, and was raised again for our justification, Rom. iv. 25., who is the true God; and him we own and profess faith in, and in the Holy Spirit, God, together equal with the Father and the Son, one God over all, God blessed for ever."—P. 3, 4.—1658.

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THOMAS CURWEN, WILLIAM HOULDEN, HENRY WOOD,  
AND WILLIAM WILSON,

Published an answer to John Wiggan, who had traduced the Society of Friends with many false accusations. Their reply contains the following sentence, viz.—

"And thou hast denied Christ to be the Word, who is the Light of the world, and doth enlighten every man that comes into the world. There are Three that bear record in heaven, the Father, the Word and the Holy Ghost—so thou hast denied this record in heaven, who sayest, The Word is not Christ, who was with the Father, spoken of in John—the Word was with God, 1 John v. 2. We are in him that is true, in his Son Jesus Christ, this is the true God and eternal life."—P. 61.—1665.

EDWARD BOURN,

In his "Answer to Dr. Good's Dialogue against those called Quakers," has the following observations:—

"There are Three that bear record in heaven, the Father, and the Word, and the Holy Ghost, these Three are one: and this we own in Scripture language, according to John's doctrine."—P. 5.—1675.

WILLIAM SHEWEN,

In the year 1679, wrote a work entitled "The true Faith and Experience of the true Christian briefly declared," &c., in which are the following expressions:—

"Concerning God. The true Christian believes there is one God, who is a Spirit, pure in essence, omnipresent in being, incomprehensible and almighty in power." P. 1.

"The true Christian believes in one Lord Jesus Christ, who came from the bosom of the Father, who is the Son of the true God, by whom he made the world; and that this Lord Jesus Christ is his Saviour, Redeemer, Sanctifier, and Cleanser by his precious blood, and is to him as a King, Priest, and Prophet."—P. 7.

"The true Christian believes in the Holy Spirit, being one of the Three which bear record in heaven, which Three are one, and he sheweth forth his faith by his obedience thereto," &c.—P. 12.

JOHN BURNYEAT AND JOHN WATSON,

In an essay entitled "The holy Truth and its Professors Defended," make the following declarations, viz.—

"He [an opposer] charges us with denying the Trinity, as he terms it.

"Answer.—We do really own the Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are one, 1 John v. 6. And we also own the three that bear witness in earth, the spirit,

the water, and the blood, and these three agree in one, as verse 8, and so we do, and always did believe, according to the Holy Scriptures."—P. 224.—1688.

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WILLIAM CHANDLER, ALEXANDER PYOTT, JOSEPH  
HODGES, AND OTHERS,

In "A brief Apology on behalf of the people in derision called Quakers," &c., use the following expressions:—

"We believe in that great omnipotent God, that made and created all things, and gave us our being, whom in sincerity of heart we fear, reverence, and worship, being seriously concerned for our souls' welfare to eternity. We believe that great mystery that there are Three that bear record in heaven, the Father, Son, and Holy Ghost, and that these Three are one being and substance."—P. 7. —1693.

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BENJAMIN COOLE.

About the year 1696, this Friend wrote and published a work, entitled "The Quakers cleared from being Apostates," &c., in reply to a certain Samuel Young, who had proved himself a bitter opponent of the Society. From this work we take the following declaration of faith:—

"We believe in one God, the Father Almighty, maker of all things, visible and invisible; and in one Lord Jesus Christ, the Son of God, the only begotten Son of the Father; that is of the substance of the Father, by whom all things were made, both the things in heaven and the things in earth: who for us men, and for our salvation, came down and was incarnate; he was made man; he suffered, and rose the third day; he ascended into the heavens; he shall come to judge both the quick and the dead. And we believe in the Holy Ghost."—P. 59.

"And for the Trinity, as he calls it, we as much believe it as the Scripture declares it, viz., For there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are one."—P. 63.

## JOHN CROOK.

In the year 1698, shortly before the decease of this worthy man, he reprinted a declaration of the early faith of the Society of Friends, to which he prefixes the following note, viz.—

“It being allowed by some adversaries, that we are more sound in the fundamental doctrines of the Christian faith, than they thought of; yet they persist to object, that we have altered our religion, and that our ancient Friends held grievous errors; I am therefore willing, in the eighty-first year of my age, that this following treatise should be reprinted, that they may see what myself, with our ancient Friends, held in the year 1663.

“JOHN CROOK.

“Hertford, the 10th of the 10th month, 1698.”

From this declaration or confession, which is entitled “Truth’s Principles,” &c., we extract the following. After speaking largely of the gift of the Holy Spirit, dispensed to all mankind, he adds—

“By this grace and gift within, we believe, that to us, though in the world there be lords many, and gods many, there is but one God, the Father of our Lord Jesus Christ, witnessed within man, only by the Spirit of Truth, that manifests both the Father and the Son; and these Three are one, and agree in one; and he that honours the Father honours the Son, that proceeds from him; and he that denies the Spirit, denies both the Father and the Son, and is antichrist; but he that believes in the Spirit, and is led by it, is the son of God; Rom. viii. 14. ‘As many as are the sons of God, are led by the Spirit of God.’”—1663.

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JOSEPH WYETH,

In replying to the false accusations brought against the Society of Friends, makes use of the following language:—

“It hath been an objection often made, sometimes foolishly, sometimes enviously, but always falsely, that we

deny the Holy Three, mentioned 1 John v. 7, which bear record in heaven; because we cannot but think the word 'Person,' too gross to express them. We own their distinction in all the instances of it, recorded in Holy Writ; and have a thousand times declared our sincere belief, in Almighty God, the Creator of all things, and in Jesus Christ his eternal Son, by whom all things were made, and in the Holy Spirit, proceeding from the Father and the Son."—Switch for the Snake, p. 184.

"Snake, p. 121.—The Quakers and Socinians acknowledge a three, but deny a trinity, which is to confess the same thing in English and to deny it in Latin: for trinitas is only Latin for three. But the meaning is, they would not have the three in heaven to be three persons. Though they cannot make sense of what three they are, if not three Persons." To which Joseph Wyeth replies:

"What the Socinians acknowledge, is not my business to inquire. But for ourselves, we acknowledge the three mentioned in Holy Writ, which bear record in heaven, and we need not the pedantry of the Snake, to translate the word in Latin: and the sense we make of the three, so bearing record, is the same which is declared by the Holy Ghost; and when the Snake shall show that the Holy Ghost hath declared them three Persons, we will not fail so to express them."—P. 186, 187.—1699.

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#### RICHARD ASHBY, JOHN FIDDEMAN, AND JOHN CADE.

In the year 1699, these Friends published a work, entitled "The true Light owned and vindicated, &c."—Defending the Society from the charge of Blasphemy, they say:—

"We do solemnly and in good conscience testify and declare, in behalf of the people called Quakers, that they profess and teach no other light within, for man to be led and guided by, than what the Holy Scriptures hold forth, and declare of very plainly, concerning the eternal God, and Jesus Christ the eternal Son of God, and the eternal Spirit, proceeding from the Father and the Son, who with the Father and Son, is one God blessed for ever."—P. 7. —1699.

## JOHN FIELD,

In a pamphlet entitled "Some observations on the remarks upon the Quakers, &c.," replies to several accusations brought against the Society, and charges his opponent with asserting two untruths; one of which is "that the Quakers deny the ever-blessed and undivided trinity: of which he [the accuser] as confidently as falsely says, 'nothing is more certain than that they are against.' When nothing is more true, than they do, and always did own, there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."—P. 9.—1700.

## RICHARD CLARIDGE,

In his "Treatise on the Doctrine of the Trinity," makes the following observations, viz.—

"Is it not better and safer to speak of the mysterious Trinity in the language of the Holy Ghost, than in their invented terms and phrases? By keeping to Scripture revelation, we shall declare our faith in a form of sound and safe words; but if we go beyond those sacred records for our creed, there may quickly be as many symbols of faith, as there are fond and ambitious innovators.

"Therefore in this, and all other articles of faith and doctrines of religion, in common to be believed, in order to eternal salvation, let not the opinions, explications, or conceptions of men, which are often dubious, various, or erroneous, be esteemed as a rule or standard, but let every one rely upon the divine testimony of the Holy Scriptures, which declare that "God is one, and there is none other besides him; and that the one God is Father, Son, and Holy Spirit: or, as it is expressed 1 John v. 7, The Father, the Word, and the Holy Ghost."—Works, p. 414.

In his essay on the doctrine of "Christ's Satisfaction," he says:—

"And as we distinguish between a Scripture Trinity, Father, Son, and Holy Ghost, which we unfeignedly believe; and that humanly devised trinity of three distinct

and separate persons, which we receive not, because the Holy Scriptures make no mention of it: so we distinguish between Scripture redemption and the vulgar doctrine of satisfaction. The first we receive, the second we reject." P. 423.

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#### THOMAS BEAVEN.

From a Confession of Faith, published on behalf of the Society of Friends, we extract the following, viz.

"To give them the true sense of that people (the Quakers) I say, that as I, so they believe in the Father, the Son, and the Holy Ghost, Almighty, All-seeing, Omnipresent, One God, the Creator of all things, both in heaven and earth: That the Son, in the fulness of time, came down from heaven, and took upon him, not the nature of angels, but the seed of Abraham; was born of the Virgin Mary; suffered under Pontius Pilate, the cruel and shameful death of the cross, to be a propitiation and atonement for the sins of the whole world; he rose again the third day from the dead, and ascended into heaven, and is the Intercessor, Advocate, and Mediator, between God and man; the King, Priest, and Prophet of his church, the only Author of salvation, unto all that obey him, true God and perfect man.

"That the Holy Ghost proceedeth from the Father and the Son, the Lord and giver of light to the minds and consciences of men; the sanctifier of the heart; the inward Comforter of good men, and condemner of evil men; the safe leader into all necessary truth; the guide sent us from heaven to lead us thither. That God hath always had a church or people in the world, consisting of believing and obedient souls, according to the best light and knowledge received from him, of whatsoever nation or different profession."

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#### DECLARATIONS OF THE SOCIETY OF FRIENDS.

The following is extracted from a tract, entitled "The Christianity of the Quakers asserted against the unjust

charge of their being no Christians, wherein is a plain confession of the faith of the Quakers, in the form of a catechism, printed the first year after the revolution, 1689, and given in to Parliament.

Q. "What's your belief concerning the blessed Trinity, as our term is?"

"Answer. Our belief is, that in the unity of the God-head there is Father, Son, and Holy Ghost, being those Three Divine Witnesses that bear record in Heaven, the Father, the Word, and the Holy Spirit, and that these Three are one, according to Holy Scripture testimony." See "A Review of the State of the English nation," published 1706.

For further extracts from this declaration, see the next section.

In the year 1693, the Society of Friends were greatly misrepresented and traduced, as denying the doctrines of the Christian religion, particularly the divinity of our Lord Jesus Christ, and his propitiatory sacrifice for the sins of the whole world. In order to clear themselves from these false accusations, they drew up a full declaration of their Christian belief, from which I extract the following—the remainder will be inserted under the next section. After stating the causes which led to the publication of it, they thus proceed, viz.

"We are, therefore, tenderly concerned for Truth's sake, in behalf of the said people, (as to the body of them, and for all of them who are sincere to God, and faithful to their Christian principle and profession,) to use our just endeavours to remove the reproach, and all causeless jealousies concerning us, touching those doctrines of Christianity, or any of them, pretended, or supposed, to be in question in the said division; in relation whereunto, we do, in the fear of God, and in simplicity and plainness of his Truth received, solemnly and sincerely declare what our Christian belief and profession has been, and still is, in respect to Jesus Christ the only begotten Son of God, his suffering, death, resurrection, glory, light, power, great day of judgment, &c.

"We sincerely profess faith in God by his only begotten Son Jesus Christ, as being our light and life, our only way to the Father, and also our only Mediator and Advocate with the Father.



“That God created all things; he made the worlds, by his Son Jesus Christ, he being that powerful and living Word of God, by whom all things were made; and that the Father, the Word, and Holy Spirit are one, in Divine Being inseparable; one true, living and eternal God, blessed for ever.”

Signed in behalf of our Christian profession and people aforesaid—George Whitehead, Ambrose Rigge, William Fallowfield, James Parke, Charles Marshall, John Bowater, John Vaughton, William Bingley. See Sewel's History, vol. ii. p. 449.

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## SECTION II.

### *On the Divinity and Offices of our Lord and Saviour Jesus Christ.*

THERE is scarcely any article of Christian doctrine, in which the Society of Friends have more fully or repeatedly declared their sincere belief, than in the proper divinity of our blessed Lord and Saviour Jesus Christ. They have uniformly testified that he was the Word of God, spoken of by the Evangelist John, by whom the world and all things else were made; who was with God in the beginning, and who was, and is, over all, God blessed for ever, Amen. They believe that in the fulness of time, this eternal “Word was made flesh,” and dwelt among men in the person of our Lord Jesus Christ, who was conceived by the Holy Ghost and born of the Virgin Mary, at “Bethlehem of Judea, in the days of Herod the king;” concerning whom the angels declared to the shepherds who “were keeping watch over their flocks by night,” “unto you is born this day in the city of David, a Saviour, which is Christ the Lord.” That he went about doing good to the bodies and souls of men; preaching the gospel of salvation, and giving eternal life to as many as believed on him—that he wrought many mighty miracles, and gave other infallible proofs that he was the promised

Messiah, the true Christ, the Son and sent of God, the Redeemer and Saviour of the world, one with the Father, agreeably to his own blessed declarations. They also believe that this same Lord Jesus Christ, was betrayed into the hands of his cruel enemies by Judas Iscariot; falsely accused by the Jews; condemned and crucified under Pontius Pilate, and his body laid in the sepulchre of Joseph of Arimathea. That he rose from the dead on the third day, in conformity with his previous declaration—"destroy this temple, and in three days I will raise it up"—tarried with his disciples many days after his resurrection, and finally ascended up into heaven in their sight; where he now sitteth at the right hand of God the Father, in a glorified body; our Mediator, Advocate and Intercessor with the Father; from whence he shall come in power and great glory, and all the holy angels with him, to judge both quick and dead, in that great day when all nations shall be gathered before him, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, and render to every man according to his deeds; to them who, by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; everlasting destruction from the presence of the Lord, and from the glory of his power; where their worm dieth not, and the fire is not quenched.

The Society of Friends also believe that he laid down his precious life, and offered himself up to the ignominious death of the cross, a voluntary sacrifice for sin; thereby becoming the propitiation for our sins, and not for ours only, but also for the sins of the whole world. That while we were yet sinners, in due time, Christ died for the ungodly: who his own self bare our sins in his own body on the tree; that we being dead to sin, should live unto righteousness; by whose stripes we are healed; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

They also believe him to be the Lord from heaven, the

quickening Spirit, who is now come the second time without sin unto salvation, by his own Holy Spirit; the manifestation of which is given to every man to profit withal. He is the true light, which lighteth every man that cometh into the world, and as many as receive him, to them giveth He power to become the sons of God, even to them that believe on his name. And it is only as his holy light, spirit, or grace, in the soul is sincerely believed in and obeyed, that the blessed end and benefits of the coming of the dear Son of God in the flesh, and of his propitiatory sufferings and death on the cross for our sins, can be savingly known and experienced.

The Society of Friends have never believed in, nor preached, any other Lord Jesus Christ, than Him who thus appeared at Jerusalem, and freely laid down his life for a fallen world; but have ever owned and confessed Him to be their foundation, and the Rock of eternal salvation to all those who believe in him. He is the only wise God our Saviour, King of kings and Lord of lords—the Lamb slain from the foundation of the world, who hath loved us and washed us from our sins in his own blood; and concerning whom the apostle John in the Revelations bears this exalted testimony:—"And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, **Worthy is the LAMB** that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing: and every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the **LAMB**, forever and ever. And the four beasts said Amen."

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GEORGE FOX.

Among the many early writers in the Society of Friends, there are few who appear to have entertained more clear and Scriptural views of the coming and offices of our Lord Jesus Christ; who evinced a more sincere faith in

him, or greater reverence for his divine attributes and character, than George Fox.

These characteristics of that great man were obvious to his contemporaries. George Whitehead, in a testimony concerning him, says:—

“This our deceased friend and servant of Jesus Christ truly testified of Him in all respects, both as come in the flesh, and in the Spirit; both as Christ was and is our only Mediator and Advocate, and as he was and is, God over all, blessed for ever; whom he so dearly loved and honoured, that he often offered up his life, and deeply suffered for him, and that in dear and constant love to his seed, that a holy generation might be raised, strengthened, and increased in the earth, among the children of men. And his knowledge and ministry of our Lord Jesus Christ, being after the Spirit in life and power, did no ways imply any lessening of the dignity or glory of Christ; nor any defect of faith or love to Christ, as he came and suffered in the flesh for mankind, as some adversaries have injuriously misrepresented and aspersed him; for he highly esteemed Christ’s sufferings, death, resurrection, and glory; and powerfully testified of the virtue, power, blessed and spiritual design, fruit, and effects thereof, as revealed and witnessed by his Holy Spirit.”

The subsequent quotations from his journal and other writings, will confirm the sentiments expressed by George Whitehead.

“This priest Stevens asked me, “Why Christ cried out upon the cross, ‘My God, my God, why hast thou forsaken me?’” and why he said, ‘If it be possible, let this cup pass from me, yet not my will but thine be done?’ I told him, at that time the sins of all mankind were upon him, and their iniquities and transgressions, with which he was wounded; which he was to bear, and to be an offering for, as he was man, but died not as he was God; so in that he died for all men, tasting death for every man, he was an offering for the sins of the whole world. This I spoke, being at that time, in a measure, sensible of Christ’s sufferings.”—Journal, p. 86.—1644.

In his “Great Mystery,” replying to one who asserted “that every man in the world should not have his sins pardoned,” he declares:—

“Christ gave himself, his body, for the life of the whole world; he was the offering for the sins of the whole world; and paid the debt, and made satisfaction; and doth enlighten every man that comes into the world, that all, through him, might believe; and he that doth not believe in the offering, is condemned already.”—P. 63.—1659.

In the year 1668, the Society of Friends issued a tract, entitled “An Epistle from the people in scorn called Quakers, for all people upon the earth to read over, that they may see what the people called Quakers hold, concerning God, Christ, his death, his resurrection, his blood, his offering, redemption, salvation, justification, faith and hope.” This Epistle was drawn up by George Fox and Ellis Hookes, as appears by Whiting’s Catalogue, p. 58. Ellis Hookes was a citizen of London, and the clerk of the yearly meeting of Friends, held in 1675, and the author of several valuable treatises. The following extract is taken from the Epistle, viz.—

“Christ Jesus the Emmanuel, God with us; whom all the angels must worship. Christ offered himself through the Eternal Spirit, without spot, to God; and by his blood purges our consciences from dead works to serve the living God. And so we know that Christ, by one offering, hath for ever perfected them that are sanctified. And so as people walk in the light, they have fellowship one with another, and the blood of Christ cleanseth from all sin. And Christ his own self bare our sins in his own body on the tree, that we being delivered from sin should live unto righteousness—by whose stripes you are healed. And we, being justified by the blood of Christ, shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.—Rom. v. 8.”

From the Postscript to the Epistle, I take the following, viz.—

“And this is to clear us from all those pamphlets which are spread and scattered up and down among people, that we should deny the Godhead [of Jesus Christ], his eternal power, or his offering, or his blood, or that we should be bought with a price. For it pleased the Father that in him the fulness of the Godhead should dwell bodily; and the Father, and the Son, and the Spirit, we do own.

And so let all stop their mouths that say that the Quakers' principles are hid till now, for we have manifested our principles both in our printed books, and would that all people know our inside as they know our outside: and we do know, and also others know it, that we have an esteem of Christ's sufferings and death, and blood, and the Scriptures of the prophets and apostles, more than any other people.

GEORGE FOX,  
ELLIS HOOKES."

In an Essay entitled the "Royal Law of God Revived," &c., he says:—

"And further saith the apostle in 1 John i. 1, 2. "We have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world."

"Now mark, this is a large word for all people to take notice of, that Jesus Christ is the propitiation for the sins of the whole world. Therefore every one of you, in your own particulars, know this, that Christ Jesus, who is crowned with glory and honour, did taste death for every man; mark, for every man; and whosoever denies this doctrine is an antichrist; and [he who] preaches another, is a false preacher and seducer, and brings people to trouble and loss, from that which is right, and their due, in which is their satisfaction: so these are universal things to all mankind, whereby all mankind might come out of the earthly old Adam, in the fall and transgression, to him that hath died for them all, and purchased them all, and tasted death for all, and enlightend them all, and gave his grace to them all; and he willeth that all might be saved, and come to the knowledge of the truth of Christ, who doth this: And whoever teacheth another doctrine, brings people into sects and confusion, to destroy one another, where they have not natural affections, and will do that to another, which they would not have others do unto them, who break the bonds thereby of civil commerce amongst mankind; and the religions, ways and worships of all such, are no worships, religions, nor ways to God, but set up by a dark, peevish spirit, by which they destroy one another, which are God's creatures, about them; all which come from him who is out of the truth, whom Christ came to destroy."—Page 19.—1671.

The following is extracted from his letter to the governor and council of Barbadoes:—

“Whereas, many scandalous lies and slanders have been cast upon us, to render us odious; as that we deny God, Christ Jesus, and the Scriptures of Truth, &c. This is to inform you, that all our books and declarations, which for these many years have been published to the world, clearly testify the contrary. Yet for your satisfaction, we now plainly and sincerely declare—

“That we own and believe in the Only, Wise, Omnipotent, and Everlasting God, the Creator of all things in Heaven and earth, and the Preserver of all that he hath made: who is God over all blessed for ever, to whom be all honour, glory, dominion, praise, and thanksgiving, both now and for evermore!

“And we own and believe in Jesus Christ, his beloved and only begotten Son, in whom he is well pleased, who was conceived by the Holy Ghost and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the First Born of every creature; by whom were all things created that are in Heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers, all things were created by Him.

“And we own and believe, that he was made a sacrifice for sin, who knew no sin; neither was guile found in his mouth; that he was crucified for us, in the flesh, without the gates of Jerusalem; and that he was buried and rose again the third day, by the power of his Father, for our justification, and that he ascended up into Heaven, and now sitteth at the right hand of God.

“This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid, but that which is laid, even Christ Jesus, who tasted death for every man, shed his blood for all men; is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of him, when he said, ‘Behold the Lamb of God that taketh away the sins of the world.’ John i. 29.

“We believe that He alone is our Redeemer and Saviour, the Captain of our salvation, who saves us from

sin, as well as from hell and the wrath to come, and destroys the devil and his works; He is the seed of the woman, that bruises the serpent's head, viz., Christ Jesus, the Alpha and Omega, the first and the last. He is, as the Scriptures of truth say of him, our wisdom, righteousness, justification and redemption; neither is there salvation in any other, for there is no other name under heaven, given among men, whereby we may be saved. He alone is the Shepherd and Bishop of our souls: He is our Prophet whom Moses long since testified of, saying, 'A Prophet shall the Lord your God raise up unto you, of your brethren like unto me; Him shall ye hear in all things, whatsoever He shall say unto you: and it shall come to pass that every soul that will not hear that prophet, shall be destroyed from among the people.' Acts ii. 22, 23.

"He is now come in Spirit, 'and hath given us an understanding that we know him that is true.' He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life but by him, for he is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed and our consciences sprinkled from dead works to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended, and us offending. He being the Oath of God, the new covenant of light, life, grace and peace, the author and finisher of our faith. This Lord Jesus Christ, the heavenly Man, the Immanuel, God with us, we all own and believe in; He whom the high priest raged against, and said he had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him, as a reward for his treason; who also gave large money to the soldiers, to broach a horrible lie, namely, that his disciples came and stole him away by night, whilst they slept. After he was risen from the dead, the history of the Acts of the Apostles sets forth, how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation." P. 145, 146, Journal, vol. ii. —1673.

In his "Answer to all such as falsely say, the Quakers



are no Christians," written from Worcester Prison, and printed in the year 1682, he has the following declaration, viz.—

"And Christ hath purchased his church with his own blood, Acts xx. 28. 'And we give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, that is, the forgiveness of sins; who is the image of the invisible God, the first begotten of every creature; for by him were all things created, which are in heaven, and which are in earth, things visible and invisible, whether they be thrones, dominions, principalities, or powers, all things were created by him and for him; and he is before all things; and in him, and by him, all things consist; and he is the Head of the body, (the church,) who is the beginning, and the first begotten from the dead, that in all things he might have the pre-eminence; for it pleased the Father, that in him should all fulness dwell.' Col. i. And many other Scriptures we might bring, which do prove that Christ is the Head of the church.

"And Christ saith, all power in heaven and in earth is given to me, Matt. xxviii. 18. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ; this is the true God, and eternal life, 1 John v. 20. And Christ and the apostles in their days, did not set up one man to be pope (nor set a triple crown on his head) to be Christ's vicar and vicegerent upon earth, nor set him above the apostles, &c.: but on the contrary, Christ said, it was the gentiles that exercised lordship, and are called gracious lords; but said Christ, he that will be the greatest among you, let him be servant unto all: not pope or lord over all, but servant unto all. And Christ gave the keys and power, to others of his disciples, as well as Peter, to bind and loose, Matt. xviii. 19. And so Christ prayed for all his disciples and followers, that God had given him, that he would keep them from the evil of the world; and not only for Peter, as may be seen in John xvii. 9. And we own the Father, the Son, and the Holy Ghost, as the apostles have declared.

"When the fulness of time was come, God sent forth

his Son, made of a woman, made under the law, that he might redeem them that were under the law, that we might receive the adoption of sons, Gal. iv. 4, 5. And by the grace of God, Christ tasted death for every man, Heb. ii. 9. And how that Christ died for our sins, according to the Scriptures; and that he was buried, and rose again, according to the Scriptures, 1 Cor. xv. 3, 4. For other foundation can no man lay than that is laid, Jesus Christ, 1 Cor. iii. 11. And so we believe those things which God before hath showed, by the mouth of all his prophets, that Christ should suffer; and he hath thus fulfilled it, and is risen from the dead, and is at the right hand of God, who is alive again, and lives for evermore; and will reward every man according to his deeds, and is the Judge both of the quick and dead, and his sheep now hear his voice, and follow him, as in the apostles' days, Acts iii. Rev. i. 18. Neither is there salvation in any other than in the name of Jesus; for there is none other name given under heaven among men, whereby we must be saved, Acts iv. 12. And without controversy, great is the mystery of godliness, God manifested in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, and received up into glory, 1 Tim. iii. 16."

"And in the fulness of time, according to the promise of the Father, Christ was manifested in the flesh, and by the grace of God, tasted death for every man, as before; is risen, and ascended, and sits on the right hand of God in heaven, and is the only Mediator between God and man; and that he exercises his prophetic, kingly, and priestly office, now in his church, and also his offices, as a Counsellor and Leader, Bishop, Shepherd and Mediator: he (to wit) the Son of God, he exercises these offices, in his household of faith, whose house we are, that are believers in the light, and by faith engrafted into Christ; the Word, by whom all things were made; and so are heirs of eternal life, being elected in him before the world began. And we do not matter if this Jewish spirit saith now of us, as it did formerly of the followers of Christ, that none but accursed people followed him, that knew not the law: and if you say as Nathaniel said, John i. 46, can there any good thing come out of Nazareth? We say with Philip, come and see."—Pages 26, 27, 28.—1682.

In a paper which he wrote, "Concerning the true Church," &c., he says—

"Christ took upon him the seed of Abraham; he doth not say the corrupt seed of the gentiles; so, according to the flesh, he was of the holy seed of Abraham and David, and his holy body and blood was an offering and a sacrifice for the sins of the whole world, as a Lamb without blemish, whose flesh saw no corruption. By the one offering of himself, in the New Testament, or new covenant, he has put an end to all the offerings and sacrifices, amongst the Jews in the Old Testament. Christ, the holy Seed, was crucified, dead, and buried, according to the flesh, and raised again the third day, and his flesh saw no corruption. Though he was crucified in the flesh, yet quickened again by the spirit, and is alive, and liveth for evermore, and hath all power in heaven and earth given to him, and reigneth over all, and is the one Mediator between God and man, even the man Christ Jesus."—*Journal*, vol. ii. p. 384.—1686.

The following extracts from Tuke's *Selections from the Epistles of George Fox*, will confirm the foregoing: viz.—

From an epistle written in 1653—

"The glorious light is shining, the immortal is bringing forth out of death; the prisoners have hope of their pardon, the debt being paid, and they freely purchased by Christ's blood: and he is come into the prison houses; the prisoners begin to sing in hope of their eternal freedom, leaping for joy of heart, and the dumb tongue shall sing praises."

1662. "So bring them to the great Sacrifice, the Lord Jesus Christ, the seed of the woman, who offered up himself for the sin of the world, the Top Stone which is laid over all, who is restoring by his power, who hath all power in heaven and earth."

1673. "And there is no salvation by any other name under heaven, but by the name of Jesus, which signifies a Saviour. And in his name keep your men's and women's, and all your other meetings, that you may feel him in the midst of you exercising his offices, as He is a Prophet whom God has raised up to open to you; and as He is a Shepherd, who has laid down his life for you, to feed you, so hear his voice; and as He is a Counsellor and a Commander, follow Him and his counsel; and also as He is a

Bishop to oversee you with his heavenly power and spirit; and as He is a Priest, who offered up himself for you, who is made higher than the heavens, who sanctifies his people, his church, and presents them to God, without blemish, spot, or wrinkle: so I say, know Him in all his offices, exercising them amongst you and in you."

1676. "So every true believer will confess to Christ, his salvation, his way, light and life, out of death and darkness; his Prophet to open to him, his Captain and Commander, to command and to lead him; his Counsellor, to counsel him; and his Priest, who hath offered himself for him, and who sanctifies him, and offers him up to God; to whom be all praise and glory for ever. Amen."

So important and essential did George Fox consider the knowledge and belief of the coming and offices of our Lord and Saviour Jesus Christ, that he exhorted his friends in America to impress them on the minds of the native Indians as well as the negroes under their care. This will appear from the following extract of an epistle, written by him in 1679, viz.—

"And also you must instruct and teach your Indians and negroes, and all others, how that Christ, by the grace of God, tasted death for every man, and gave himself a ransom for all men, to be testified in due time, and is the propitiation, not for the sins of Christians only, but for the sins of the whole world; and how that he doth enlighten every man that cometh into the world with his true light, which is the life in Christ, by whom the world was made."

Again in 1687, "And if sometimes you should have some meetings with the Indian kings, and their councils, to let them know the principles of truth; so that they may know the way of salvation, and the nature of true Christianity, and how that Christ hath died for them, who tasted death for every man; and so the gospel of salvation must be preached to every creature under heaven; and how that Christ hath enlightened them, who enlightens all that come into the world."

The following is a beautiful specimen of the Christian consolation which he administered to his persecuted and suffering brethren:—

"If the world do persecute you, and take away your goods or clothes, was not your Lord and Master so served? Did not they cast lots for his garments? Was not he haled

from the priests to Herod, and before Pontius Pilate, and spit upon? And if they hate thee, and spit upon thee, He was hated and spit upon *for thee*. Did he not go to prison for thee, and was he not mocked and scourged for thee? Did not He bow to the cross and grave for thee, He who had no sin, neither was guile found in his mouth? And did He not bear thy sins in his own body upon the tree; and was He not scourged for thee, by whose stripes we are healed? Did not He suffer the contradiction of sinners, who died for sinners, and went into the grave for sinners, and died for the ungodly, yea, tasted death for every man; who through death destroyed death, and the devil, the power of death, and is risen—for death and the grave could not hold him, and the powers and principalities, with all their guards and watches, could not hold him within the grave—but he is risen; and is ascended far above all principalities, powers, thrones and dominions, and is set down at the right hand of God, and remaineth in the heavens till all things be restored: and He is restoring with his light, grace, truth, power, spirit, faith, gospel, and word of life, so that you read of some that came to sit together in heavenly places in Christ Jesus.”

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ROBERT BARCLAY,

In his Catechism, after reciting several passages of Scripture, which testify to the appearance of Christ in the flesh and his pre-existence, proceeds:—

“Question. These are very clear, that even the world was created by Christ: but what Scriptures prove the divinity of Christ against such as falsely deny the same?

“Answer.—And the Word was God. Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen. Who being in the form of God, thought it no robbery to be equal with God. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ; this is the true God and eternal life.”

Page 8.

“Question.—After what manner doth the Scripture

assert the conjunction and unity of the eternal Son of God, in and with the man Christ Jesus?

“Answer.—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him. How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him. For it pleased the Father that in him should all fulness dwell. For in him dwelleth all the fulness of the Godhead bodily. In him are hid all the treasures of wisdom and knowledge.”—Page 10.—1673.

In his Confession of Faith, he has the following:—

“Article 4th.—Concerning the divinity of Christ, and his being from the beginning.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. Whose goings forth have been from of old, from everlasting. For God created all things by Jesus Christ. Who being in the form of God, thought it no robbery to be equal with God. And his name is called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Who is the image of the invisible God, the First-Born of every creature. The Brightness of the Father's glory, and the express image of his substance. Who was clothed with a vesture dipped in blood, and his name is called the Word of God. In him dwells all the fulness of the Godhead bodily, and in him are all the treasures of wisdom and knowledge.

“Article 5th.—Concerning his appearance in the flesh.

“The Word was made flesh. For he took not on him the nature of angels, but he took on him the seed of Abraham, being in all things made like unto his brethren. Touched with a feeling of our infirmities, and in all things tempted like as we are, yet without sin. He died for our sins, according to the Scriptures, and he was buried, and he rose again the third day, according to the Scriptures.

“Article 6th.—Concerning the end and use of that appearance.

"God sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. For this purpose the Son of God was manifested, that he might destroy the works of the devil, being manifested to take away our sins. For he gave himself for us, an offering and a sacrifice to God for a sweet smelling savour, having obtained eternal redemption for us. And through the eternal Spirit, offered up himself without spot unto God, to purge our consciences from dead works, to serve the living God. He was the Lamb that was slain from the foundation of the world, of whom the fathers did all drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ. Christ also suffered for us, leaving us an example, that we should follow his steps. For we are to bear about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body; being alway delivered unto death for Jesus' sake, that the life also of Jesus may be made manifest in our flesh. That we may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death."—P. 106, &c.—1673.

From his "Apology for the true Christian divinity," I extract the following, viz.—

"For the infinite, and most wise God, who is the foundation, root, and spring of all operation, hath wrought all things by his eternal Word and Son. This is that Word that was in the beginning with God, and was God, by whom all things were made, and without whom was not any thing made that was made. This is that Jesus Christ, by whom God created all things, by whom and for whom all things were created that are in heaven, and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, Coloss. i. 16. Who therefore is called the First-Born of every creature, Col. i. 15. As then that infinite and incomprehensible fountain of life and motion operateth in the creatures by his own eternal word and power, so no creature has access again unto him but in and by the Son, according to his own express words, 'No man knoweth the Father but the Son, and he to whom the Son will reveal him,' Matt. xi. 27. Luke x. 22. And again he himself saith, 'I am the way, the truth, and the life: No man cometh unto the Father but by me,' John xiv. 6.

"Hence he is fitly called the Mediator betwixt God and man: for having been with God from all eternity, being himself God, and also in time, partaking of the nature of man, through him, is the goodness and love of God conveyed to mankind, and by him again, man receiveth and partaketh of these mercies."—Apology, p. 27.

After speaking at large of the Holy Spirit of Christ, wherewith all men are enlightened for their redemption and salvation, he adds—

"But by this, as we do not at all intend to equal ourselves to that Holy Man, the Lord Jesus Christ, who was born of the Virgin Mary, in whom all the fulness of the Godhead dwelt bodily; so neither do we destroy the reality of his present existence, as some have falsely calumniated us. For though we affirm that Christ dwells in us, yet not immediately, but mediately, as he is in that seed which is in us; whereas he, to wit, the Eternal Word, which was with God, and was God, dwelt immediately in that Holy Man. He then is as the head, and we as the members; he the vine, and we the branches. Now as the soul of man dwells otherwise, and in a far more immediate manner in the head and in the heart, than in the hands or legs; and as the sap, virtue and life of the vine, lodgeth far otherwise in the stock and root, than in the branches, so God dwelleth otherwise in the man Jesus than in us. We also freely reject the heresy of Appollinarius, who denied him to have any soul, but said the body was only actuated by the Godhead. As also the error of Eutyches, who made the manhood to be wholly swallowed up of the Godhead. Wherefore, as we believe he was a true and real man, so we also believe that he continues so to be glorified in the heavens, in soul and body, by whom God shall judge the world, in the great and general day of judgment."—Apology, p. 139.

After largely enforcing the sufficiency of the Holy Spirit of Christ, and the necessity of obedience thereto in order to salvation, he writes thus, viz.

"We do not hereby intend, any ways, to lessen or derogate from the atonement and sacrifice of Jesus Christ; but, on the contrary, do magnify and exalt it. For as we believe all those things to have been certainly transacted, which are recorded in the Holy Scriptures, concerning the birth, life, miracles, sufferings, resurrection, and ascension of Christ; so we do also believe, that it is the



duty of every one to believe it, to whom it pleases God to reveal the same, and to bring to them the knowledge of it; yea, we believe it were damnable unbelief, not to believe it, when so declared; but to resist that holy seed, which as minded would lead and incline every one to believe it, as it is offered unto them; though it revealeth not in every one, the outward and explicit knowledge of it, nevertheless it always assenteth to it, where it is declared. Nevertheless, as we firmly believe it was necessary, that Christ should come, that by his death and sufferings he might offer up himself a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree, so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For it is by the obedience of that one, that the free gift is come upon all, to justification.

“For we affirm, that as all men partake of the fruit of Adam’s fall, in that, by reason of that evil seed, which, through him, is communicated unto them, they are prone and inclined unto evil, though thousands of thousands be ignorant of Adam’s fall, neither ever knew of the eating of the forbidden fruit; so also many may come to feel the influence of this holy and divine seed and light, and be turned from evil to good by it, though they knew nothing of Christ’s coming in the flesh, through whose obedience and sufferings it is purchased unto them. And as we affirm it is absolutely needful, that those do believe the history of Christ’s outward appearance, whom it pleased God to bring to the knowledge of it; so we do freely confess, that even that outward knowledge is very comfortable to such as are subject to, and led by, the inward seed and light. For not only doth the sense of Christ’s love and sufferings tend to humble them, but they are thereby also strengthened in their faith, and encouraged to follow that excellent pattern, which he hath left us, who suffered for us, as saith the apostle Peter, 1 Pet. ii. 21, leaving us an example that we should follow his steps: and many times we are greatly edified and refreshed, with the gracious sayings which proceed out of his mouth.

“The history then is profitable and comfortable with the mystery, and never without it; but the mystery is, and may be profitable, without the explicit and outward knowledge of the history.”—Pages 155, 156.

“First then, as by the explanation of the former thesis appears, we renounce all natural power and ability in ourselves, in order to bring us out of our lost and fallen condition, and first nature; and confess, that as of ourselves we are able to do nothing that is good, so neither can we procure remission of sins or justification by any act of our own, so as to merit it, or draw it as a debt from God due unto us, but we acknowledge all to be of and from his love, which is the original and fundamental cause of our acceptance.

“Secondly:—God manifested this love towards us in the sending of his beloved Son, the Lord Jesus Christ, into the world; who gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour; and having made peace through the blood of his cross, that he might reconcile us unto himself, and by the Eternal Spirit, offered himself without spot unto God, and suffered for our sins, the just for the unjust, that he might bring us unto God.

“Thirdly then, Forasmuch as all men who have come to man’s estate, (the man Jesus only excepted,) have sinned, therefore all have need of this Saviour, to remove the wrath of God from them, due to their offences: in this respect he is truly said to have borne the iniquities of us all, in his body on the tree, and therefore is the only Mediator, having qualified the wrath of God towards us; so that our former sins stand not in our way, being, by virtue of his most satisfactory sacrifice, removed and pardoned. Neither do we think that remission of sins is to be expected, sought, or obtained, any other way, or by any works or sacrifice whatsoever, though, as has been said formerly, they may come to partake of this remission, that are ignorant of the history. So then, Christ, by his death and sufferings, hath reconciled us to God, even while we are enemies; that is, he offers reconciliation unto us; we are put into a capacity of being reconciled; God is willing to forgive us our iniquities, and to accept us, as is well expressed by the apostle, 2 Cor. v. 19. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath put in us the word of reconciliation. And therefore the apostle, in the next verses, entreats them in Christ’s stead to be reconciled to God; intimating that the wrath of God being removed by the obedience of Christ Jesus, he is willing to be recon-

ciled unto them, and ready to remit the sins that are past, if they repent.

“We consider, then, our redemption in a twofold respect or state, both which in their own nature are perfect, though, in their application to us, the one is not, nor cannot be, without respect to the other.

“The first, is the redemption performed and accomplished by Christ for us, in his crucified body, without us: the other is the redemption wrought by Christ in us; which no less properly is called and accounted a redemption than the former. The first, then, is that, whereby a man, as he stands in the fall, is put into a capacity of salvation, and hath conveyed unto him, a measure of that power, virtue, spirit, life, and grace, that was in Christ Jesus, which, as the free gift of God, is able to counterbalance, overcome and root out the evil seed, wherewith we are naturally, as in the fall, leavened.

“The second is that, whereby we witness and know this pure and perfect redemption in ourselves, purifying, cleansing, and redeeming us, from the power of corruption, and bringing us into unity, favour and friendship with God. By the first of these two, we that were lost in Adam, plunged into the bitter and corrupt seed, unable of ourselves to do any good thing, but naturally joined and united to evil, forward and propense to all iniquity, servants and slaves to the power and spirit of darkness, are, notwithstanding all this, so far reconciled to God, by the death of his Son, while enemies, that we are put into a capacity of salvation, having the glad tidings of the gospel of peace offered unto us, and God is reconciled unto us, in Christ; calls and invites us to himself; in which respect we understand these Scriptures, ‘He slew the enmity in himself. He loved us first; seeing us in our blood, he said unto us, live: He who did no sin, his own self bare our sins in his own body on the tree; and he died for our sins, the just for the unjust.’”—P. 202, and seq.—1676.

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WILLIAM PENN.

From his Tract entitled “Innocency with her open face,” I take the following quotations, viz.

“That which I am credibly informed to be the greatest reason for my imprisonment, and that noise of blasphemy which hath pierced so many ears of late, is my denying the divinity of Christ, and divesting him of his eternal Godhead; which most busily hath been suggested, as well to those in authority, as maliciously insinuated amongst the people.” He then enters into an argument of considerable length to prove the Godhead of Jesus Christ, which he thus concludes:—“In short, this conclusive argument for the proof of Christ, the Saviour’s, being God, should certainly persuade all sober persons of my innocency, and my adversaries’ malice. He that is the everlasting Wisdom, Divine Power, the true Light, the only Saviour, the creating Word of all things, whether visible or invisible; and their upholder, by his own power, is without contradiction God—but all these qualifications and divine properties, are, by the concurrent testimonies of Scripture, ascribed to the Lord Jesus Christ; therefore, without a scruple, I call and believe him really to be the mighty God. And for a more ample satisfaction, let but my reply to J. Clapham be perused, in which Christ’s divinity and eternity is very fully asserted.”—Vol. i. p. 268.—1668.

“And (to shut up my apology for religious matters) that all may see the simplicity, Scripture doctrine, and phrase of my faith, in the most important matters of eternal life, I shall here subjoin a short confession. ‘I sincerely own, and unfeignedly believe (by virtue of the sound knowledge and experience received from the gift of that holy unction and divine grace inspired from on high) in one holy, just, merciful, almighty and eternal God; who is the Father of all things; that appeared to the holy patriarchs and prophets of old, at sundry times and in divers manners; and in one Lord Jesus Christ, the everlasting Wisdom, divine Power, true Light, only Saviour, and Preserver of all; the same one, holy, just, merciful, almighty, and eternal God; who in the fulness of time took, and was manifested in the flesh; at which time he preached (and his disciples after him) the everlasting gospel of repentance, and promise of remission of sins, and eternal life, to all that heard and obeyed; who said—“he that is with you (in the flesh) shall be in you” by the Spirit; and though he left them as to the flesh, yet not comfortless; for he would come to them again in the Spirit; for a little while,

and they should not see him as to the flesh; again a little while and they should see him in the Spirit; for the Lord Jesus Christ is that Spirit, a manifestation whereof is given to every one to profit withal; in which Holy Spirit, I believe, as the same almighty and eternal God, who as in those times he ended all shadows, and became the infallible guide to them that walked therein; by which they were adopted heirs and co-heirs of glory; so am I a living witness that the same holy, just, merciful, almighty, and eternal God, is now as then, after this tedious night of idolatry, superstition, and human inventions, that hath overspread the world, gloriously manifested to discover, and save from all iniquity, and to conduct unto the holy land of pure and endless peace, in a word, to tabernacle in men. And I also firmly believe, that without repenting and forsaking of past sins, and walking in obedience to this heavenly voice, which would guide into all truth and establish there; remission and eternal life can never be obtained; but unto them that fear his name and keep his commandments; they, and they only, shall have right unto the tree of life; for whose name sake I have been made willing to relinquish and forsake all the vain fashions, enticing pleasures, alluring honours, and glittering glories of this transitory world, and readily to accept the portion of a fool, from this deriding generation, and become a man of sorrows, and a perpetual reproach to my familiars; yea, and with the greatest cheerfulness, can obsignate and confirm, with no less seal than the loss of whatsoever this dotting world accounts dear, this faithful confession; having my eye fixed upon a more enduring substance and lasting inheritance; and being most infallibly assured, that when time shall be no more, I shall, if faithful hereunto, possess the mansions of eternal life, and be received into his everlasting habitation of rest and glory."—Page 269, 270. —1668.

In replying to the charge that the Quakers do not trust in the death of Christ for pardon and salvation, he uses the following expressions:—

"They are so far from disowning the death and sufferings of Christ, that there is not a people on the earth that so assuredly witness and demonstrate a fellowship therewith, confessing before men and angels that Christ died for the sins of the world, and gave his life a ransom." Works, vol. ii. p. 19. —1668.

His next report is—"We call not upon God in the name and mediation of Jesus Christ. But, reader, that thou mayest not thus be dogmatised upon, but better satisfied in thy sober inquiries, assure thyself the Quakers never knew any other name than that of Jesus Christ, through which to find acceptance with the Lord; nor is it by any other than Jesus, the Mediator of the new covenant, by whom they expect redemption, and may receive the promise of an eternal inheritance."—*Ibid.*

In replying to an opponent, he says:—

"The fourth objection of Jenner, is that we hold 'All that Christ did in the world, was only as a figure and example; therefore we deny the Lord that bought us.' To which William Penn replies:—This language he cannot produce in any author, that is an acknowledged true Quaker; for we affirm he did many things wherein he was neither a figure nor example; though in some sense he may be the former, and in many the latter: for in Him we have life, and by faith, atonement in his blood; yet 'twas the language of the apostle Peter, 'for even hereunto were ye called, because Christ also suffered for us; leaving us an example, that we should follow his steps.' 1 Peter ii. 21."—*Works*, vol. ii. p. 66.—1671.

In a pamphlet, entitled "Scripture Socinianised," William Penn refutes the Socinian notions of an early opposer, who cavilled against George Fox for making Christ to be God, and in support of his argument asserted that the expressions of our blessed Lord, "glorify thou me with the glory which I had with thee before the world began," alluded only to a glory given him in decree. William Penn replies:—"The clinch is foolish, and his consequence false and pernicious. For what if Christ was not then glorified, must it therefore follow that he was not in being, much less glorified, before the world was? Can he be so great a stranger to the apostle's doctrine, delivered in his Epistle to the Philippians, where we find him, first, equal to God, as being in his very form or essence; next making himself of no reputation; then appearing in the fashion or likeness of men; and lastly, that he humbled himself, and became obedient unto death, even the death of the cross; which shows that he was in an exalted and glorified state before he humbled himself; else, how was he humbled? And it is a piece of sacrilege and

ingratitude, I almost tremble to think on, that because he was pleased to descend in the likeness of men, in order to the salvation of mankind, (in which our adversary may also have his share, if he unfeignedly repent,) he should unworthily rob him of all pre-existence in the form of God, while He himself thought it no robbery to be equal with God."—Vol. ii. p. 136.—1672.

In reply to the charge that George Fox had put Christ for God, where he said "Christ is all," William Penn says:—

"Now hear what the Apostle says in the matter, Col. iii. 11. 'Where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, bond or free, but Christ is all and in all.' And if Christ be all and in all, and he that is all and in all be the true and living God, then because Christ is all and in all, Christ is the true and living God."—Ib. p. 137.

Again he says:—

"In short, Christ is called both God, Lord and Judge; and since there is but one only true God, Lord and Judge of right Christians, we therefore believe Christ to be that only true God, Lord and Judge, both of quick and dead. And here let me caution the man of his eager opposition to Christ's divinity, since, supposing it should not be true, there can be no detraction; and if it should prove true, as he may one day know, he will be guilty of robbing Christ of that, for which he thought it no robbery himself to be equal with God, that is, to be the only true God himself."—Ib. p. 139.—1672.

The following confession of his Christian faith, will be found in the second volume of his Works, p. 420.

"I will end my part herein, with our most solemn confession, in the holy fear of God; that we believe in no other Lord Jesus Christ, than he who appeared to the fathers of old, at sundry times and in divers manners; and in the fulness of time, took flesh of the seed of Abraham and stock of David; became Immanuel, God manifest in flesh, through which he conversed in the world, preached his everlasting gospel, and by his divine power, gathered faithful witnesses; and when his hour was come, was taken of cruel men, his body wickedly slain; which life he gave, to proclaim, upon faith and repentance, a general ransom to the world; the third day

he rose again, and afterwards appeared among his disciples, in whose view he was received up into glory; but returned again, fulfilling those Scriptures, 'He that is with you, shall be in you; I will not leave you comfortless, I will come to you again, and receive you unto myself.' John xiv. 3. 17, 18. And that he did come, and abide as really in them, and doth now in his children by measure, as without measure in that body prepared to perform the will of God in; that he is their King, Prophet, and High Priest, and intercedes and mediates on their behalf; bringing in everlasting righteousness, peace and assurance for ever, unto all their hearts and consciences, to whom be everlasting honour and dominion. Amen."—Vol. ii. p. 420.—1673.

His letter to Dr. John Collenges contains the following, viz.—

"And now I will tell thee my faith in this matter; I do heartily believe, that Jesus Christ is the only true and everlasting God, by whom all things were made, that are made, in the heavens above, or the earth beneath, or the waters under the earth; that he is as omnipotent, so omniscient, and omnipresent, therefore God.

"In short, I say, both as to this, and the other point of justification, that Jesus Christ was a sacrifice for sin; that he was set forth to be a propitiation for the sins of the whole world; to declare God's righteousness for the remission of sins that are past, &c., to all that repented and had faith in his Son. Therein the love of God appeared, that he declared his good will thereby to be reconciled; Christ bearing away the sins that are past, as the scape-goat did of old, not excluding inward work; for, till that is begun, none can be benefited, though it is not the work, but God's free love that remits and blots out, of which the death of Christ, and his sacrificing of himself, was a most certain declaration and confirmation. In short, *that* declared remission, to all who believe and obey, for the sins that are past; which is the first part of Christ's work, (as it is a king's to pardon a traitor, before he advanceth him,) and hitherto the acquittance imputes a righteousness, (inasmuch as men, on true repentance, are imputed as clean of guilt as if they had never sinned,) and thus far justified: but the completing of this, by the working out of sin inherent, must be by the power and spirit of Christ in the

heart, destroying the old man and his deeds, and bringing in the new and everlasting righteousness: So, that which I writ against, is such doctrine as extended Christ's death and obedience, not to the first, but this second part of justification; not the pacifying [of] conscience, as to past sin; but to complete salvation, without cleansing and purging from all filthiness of flesh and spirit, by the internal operation of his holy power and Spirit."—See Penn's Works, vol. ii. p. 165, &c.—1673.

From the 18th chapter of the "Christian Quaker," a work written by William Penn and George Whitehead, I take the following quotation, viz.—

"But there is yet a farther benefit that accrueth by the blood of Christ, viz.—that Christ is a propitiation and redemption to such as have faith in him. For though I still place the stress of feeling of a particular benefit, upon the light, life, and spirit revealed and witnessed in every particular person; yet in that general appearance there was a general benefit justly to be attributed unto the blood of that very body of Christ, which he offered up through the eternal Spirit, to wit, that it did propitiate. For, however it might draw stupendous judgments upon the heads of those who were authors of that dismal tragedy, and bloody murder of the Son of God, and died impenitent, yet doubtless it is thus far turned to very great account, in that it was a most precious offering in the sight of the Lord, and drew God's love the more eminently unto mankind, at least such as should believe in his name; as his solemn prayer to his Father at his leaving the world, given us by his beloved disciple, doth plainly witness.

"For how can it otherwise be, but that it should render God most propitious to all such as believe in Christ, the Light of the world, when it was but placing of his only begotten Son's sufferings, truly on their account, that should ever believe and obey him? Yea, doubtless, greatly did that sacrifice influence to some singular tenderness, and peculiar regard unto all such who should believe in his name, being the last and greatest of all his external acts, viz., the resisting unto blood, for the spiritual good of the world, thereby offering up his life upon the cross, through the power of the eternal Spirit, that remission of sin, God's bounty to the world, might be preached in his name, and in his very blood too, as that which was the

most ratifying of all his bodily sufferings. And, indeed, therefore might it seem meet to the Holy Ghost, that redemption, propitiation, and remission should be declared, and held forth, in the blood of Christ unto all that have right faith therein, as saith the apostle to the Romans: 'whom God hath set forth to be a propitiation through faith in his blood.' Rom. iii. 25. And to the Ephesians: 'in whom we have redemption through his blood, the forgiveness of sins,' &c., because it implies a firm belief that Christ was come in the flesh, and that none could then have him as their propitiation and redemption, who withstood the acknowledgement of, and belief in, his visible appearance, which John tells us some denied."—Works, vol. i. p. 577.—1673.

John Faldo, in writing against Friends, quotes as their language, "Christ, the offering, the Light within." To which William Penn replies:—

"This is no Quaker expression; and unless we are to answer for John Faldo's mistakes, we are unconcerned in it: only his malice is manifest; for he would by this insinuate that we deny Christ to be an offering as in the flesh, and the body then offered up, to be concerned in our belief of the offering; but I do declare it to have been an holy offering, and such an one too, as was to be once for all."—Vol. ii. p. 311.—1673.

From his "Invalidity of John Faldo's Vindication," I take the following, viz.—

"Before I leave this particular, I must again declare, that we are led by the Light and Spirit of Christ, with holy reverence to confess unto the blood of Christ shed at Jerusalem, as that by which a propitiation was held forth to the remission of the sins that were past, through the forbearance of God unto all that believe: and we embrace it as such; and do firmly believe, that thereby God declared his great love unto the world, for by it is the consciousness of sin declared to be taken away, or remission sealed to all that have known true repentance, and faith in his appearance. But because of the condition, I mean faith and repentance, therefore do we exhort all to turn their minds to the Light and Spirit of Christ within, that by seeing their conditions, and being by the same brought both into true contrition and holy confidence in God's mercy, they may come to receive the benefit thereof; for

without that necessary condition, it will be impossible to obtain remission of sins, though it be so generally promulgated thereby."—P. 411.—1673.

In his answer to a false and foolish libel, he thus replies to the charge that "the Quakers deny the person of Jesus Christ," viz.—

"If by person of Christ, is meant the man Christ Jesus, we deny the charge; for there is no other name given under heaven by which salvation can be obtained. 'Tis Christ alone that hath brought life and immortality to life. He is the propitiation, the Mediator and Intercessor; and by him only can man come to God: and no man can come to him but such as come to his Spirit in their own hearts. And such as have not the Spirit of Christ dwelling in them, are none of his."—P. 670.—1678.

From his "Address to Protestants," I extract the following sentiments:—Speaking of divine love, he says:—

"This is my commandment, said Christ, that ye love one another as I have loved you; and greater love hath no man than this, that a man lay down his life for his friends—ye are my friends, if ye do whatsoever I command you. Indeed he gave his life for the world, and offered up one common sacrifice for mankind. And by this one offering up of himself, once for all, he hath for ever perfected, that is, quitted and discharged, and taken into favour, them that are sanctified; who have received the spirit of grace and sanctification in their hearts; for such as resist it receive not the benefit of that sacrifice, but damnation to themselves.

"This holy offering up of himself by the eternal Spirit, is a great part of his Messiahship; for therein he hath both confirmed his blessed message of remission of sins, and life everlasting, to as many as truly believe in his name, and hath given himself a propitiation for all that have sinned, and thereby come short of the glory of God; inasmuch that God is said by the apostle Paul to be just, and the justifier of him which believeth in Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Unto which I shall join his Mediatorship or Advocacy, linked together both by the apostle of the Gentiles and the beloved disciple John. The first, in these words, For there

is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. The apostle John expresseth it thus:—"My little children, these things write I unto you, that you sin not; and if any man sinneth, we have an Advocate with the Father, Jesus Christ the righteous; he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." So that to be brief, the Christian creed, so far as it is declaratory, lies eminently in a confession of these particulars:—Of the divine authority of the New as well as of the Old Testament writings, and particularly of these great, general and obvious truths, therein expressed, viz., of God and Christ, his miracles, doctrine, death, resurrection, advocateship, or mediation, the gift of his light, Spirit or grace, of faith, and repentance from dead works unto remission of sins, keeping his commandments, and lastly, of eternal recompense."—Vol. i. p. 762.—1679.

In the year 1695, a nameless answer to William Penn's "Key" was published, to which he soon returned a reply. In this he takes occasion to comment upon a charge brought against him, of "dividing, as well as distinguishing between Christ and Jesus of Nazareth, and Christ and him that was born of the Virgin Mary;" he uses the following expressions, viz.—

"But if he will allow us to speak our own mind, in our own words, and had rather we were in the right than in the wrong, which does but become an ingenuous author, though it thereby appear that we are not what he had said us to be, then let him know, we do not divide or distinguish between Christ and Jesus of Nazareth. Nor did we ever say, that Jesus of Nazareth is Christ's instrument to appear in and by, for man's salvation; but that the Word took flesh, and this is the Christ or anointed of God. And though sometimes the term Christ is given to the Word, sometimes to the prepared body he took, as when he is said to die, and be buried, and raised again, &c., yet God manifest in the flesh, and Immanuel, God with us, in our nature, is that Christ of God or Christ the Lord, that God hath [exalted] and will exalt—the Enlightener, Redeemer, Saviour of the world, both an offering for all, and the Mediator and Sanctifier of all that desire to come to God by him."—Works, vol. ii. p. 817.—1695.

In his "Primitive Christianity Revived," I find the following:—

"We do believe, that Jesus Christ was our holy sacrifice, atonement and propitiation; that he bore our iniquities, and that by his stripes we were healed of the wounds Adam gave us in his fall; and that God is just in forgiving true penitents upon the credit of that holy offering, Christ made of himself to God for us, and that what he did and suffered, satisfied and pleased God, and was for the sake of fallen man, that had displeased God: and that through the offering up of himself once for all, through the Eternal Spirit, he hath for ever perfected those, in all times, that were sanctified, who walked not after the flesh, but after the Spirit. Rom. viii. 1. Mark that.

"In short, justification consists of two parts, or hath a twofold consideration, viz., justification from the guilt of sin, and justification from the power and pollution of sin; and in this sense, justification gives a man a full and clear acceptance before God. For want of this latter part it is, that so many souls, religiously inclined, are often under doubts, scruples, and despondencies, notwithstanding all that their teachers tell them of the extent and efficacy of the first part of justification. And it is too general an unhappiness among the professors of Christianity, that they are apt to cloak their own active and passive disobedience, with the active and passive obedience of Christ. The first part of justification, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ: nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts, or wipe out old scores: it is the power and efficacy of that propitiatory offering, upon faith and repentance, that justifies us from the sins that are past; and it is the power of Christ's spirit in our hearts, that purifies and makes us acceptable before God. For till the heart of man is purged from sin, God will never accept of it. He reproves, rebukes, and condemns those that entertain sin there, and therefore such cannot be said to be in a justified state; condemnation and justification being contraries: So that they that hold themselves in a justified state by the active and passive obedience of Christ, while they are not actively and passively obedient to the Spirit of Christ Jesus, are under a strong and dangerous delusion: And

for crying out against this sin-pleasing imagination, not to say doctrine, we are staged and reproached as deniers and despisers of the death and sufferings of our Lord Jesus Christ. But be it known to such, they add to Christ's sufferings, and crucify to themselves afresh the Son of God, and trample the blood of the covenant under their feet, that walk unholily, under a profession of justification; for God will not acquit the guilty, nor justify the disobedient and unfaithful. Such deceive themselves, and at the great and final judgment, their sentence will not be, 'Come, ye blessed,' because it cannot be said to them, 'Well done, good and faithful,' for they cannot be so esteemed, that live and die in a reprobable and condemnable state; but 'Go, ye cursed, &c.'—P. 867, 868.—1696.

In his "Testimony to the Truth as held by the people called Quakers," he says:—

"Concerning Jesus Christ.—Because we believe that the Word which was made flesh, and dwelt amongst men, and was and is the only begotten of the Father, full of grace and truth; his beloved Son in whom he is well pleased, and whom we ought to hear in all things; who tasted death for every man, and died for sin that we might die to sin; is the great Light of the world, and full of grace and truth, and that he lighteth every man that cometh into the world, and giveth them grace for grace and light for light; and that no man can know God and Christ (whom to know is life eternal) and themselves, in order to true conviction and conversion, without receiving and obeying his holy light, and being taught by the divine grace; and that without it, no remission, no justification, no salvation, as the Scripture plentifully testifies, can be obtained. And because we therefore press the necessity of people's receiving the inward and spiritual appearance of this divine Word, in order to a right and beneficial application of whatsoever he did for man, with respect to his life, miracles, death, sufferings, resurrection, ascension and mediation, our adversaries would have us deny any Christ without us. First, as to the divinity, because they make us to confine him too within us. Secondly, as to his humanity or manhood, because, as he was the Son of Abraham, David and Mary, according to the flesh, he can't be in us, and therefore we are heretics and blasphemers: whereas we believe him according to Scripture,

to be the Son of Abraham, David and Mary, after the flesh, and also God over all, blessed for ever. So that he that is within us, is also without us, even the same that laid down his precious life for us, rose again from the dead, and ever liveth to make intercession for us, being the blessed and alone Mediator betwixt God and man, and He by whom God will finally judge the world, both quick and dead; all which we as sincerely and steadfastly believe as any other society of people, whatever may be ignorantly or maliciously insinuated to the contrary, either by our declared enemies or mistaken neighbours."—Vol. ii. p. 877.—1698.

"Of Christ's being our example.—Because in some cases we have said the Lord Jesus was our great example, and that his obedience to his Father, doth not excuse ours, but as by keeping his commandments, he abode in his Father's love, so must we follow his example of obedience, so abide in his love; some have been so ignorant, (or that which is worse,) as to venture to say for us, or in our name, that we believe our Lord Jesus Christ was in all things but an example. Whereas we confess him to be so much more than an example; that we believe him to be our most acceptable sacrifice to God his Father, who, for his sake, will look upon fallen man, that hath justly merited the wrath of God, upon his return by repentance, faith, and obedience, as if he had never sinned at all." 1 John ii. 12. Rom. iii. 26.—P. 880.

"Of Christ's coming, both in flesh and Spirit.—Because the tendency, (generally speaking) of our ministry, is to press people to the inward and spiritual appearance of Christ, by his Spirit and grace in their hearts, to give them a true sight and sense of, and sorrow for sin, to amendment of life and practice of holiness; and because we have often opposed that doctrine, of being actually justified by the merits of Christ, while actual sinners against God, by living in the pollutions of this wicked world; we are by our adversaries rendered such, as either deny or undervalue the coming of Christ without us, and the force and efficacy of his death and sufferings, as a propitiation for the sins of the whole world. Whereas we do, and hope we ever shall, as we always did, confess to the glory of God the Father, and the honour of his dear and beloved Son, that He, to wit, Jesus Christ, took our nature

upon him, was like us in all things, sin excepted; that he was born of the Virgin Mary, went about amongst men doing good, and working many miracles; that he was betrayed by Judas into the hands of the chief priests, &c.; that he suffered death under Pontius Pilate, the Roman governor, being crucified between two thieves, and was buried in the sepulchre of Joseph of Arimathea; rose again the third day from the dead, and ascended into Heaven, and sits at God's right hand, in the power and majesty of his Father, and that by him, God, the Father, will one day judge the whole world, both of quick and dead, according to their works."—Vol. ii. p. 880, 881.—1698.

In a paper entitled "Gospel Truths," &c., signed by William Penn, Thomas Story, Anthony Sharp and George Rook, the following declaration of faith is contained, viz.

"1. It is our belief, that God is; and that he is a rewarder of all them that fear him, with eternal rewards of happiness; and that those that fear him not, shall be turned into hell. Heb. xi. 16. Rev. xxii. 12. Romans ii. 5, 6, 7, 8. Psalm ix. 17.

"2. That there are Three that bear record in heaven, the Father, the Word, and the Spirit; and these Three are really one, 1 John v. 7.

"3. That the Word was made flesh, and dwelt among men; and was, and is, the only begotten of the Father; full of grace and truth; his beloved Son, in whom he is well pleased, and whom we are to hear in all things; who tasted death for every man, and died for sin, that we might die to sin, and by his power and spirit be raised up to newness of life here, and to glory hereafter. John i. 14. Matt. iii. 17. Heb. ii. 9.

"4. That as we are only justified from the guilt of sin, by Christ, the propitiation, and not by works of righteousness that we have done, so there is an absolute necessity that we receive and obey, to unfeigned repentance, and amendment of life, the holy light and Spirit of Jesus Christ, in order to obtain that remission and justification from sin; since no man can be justified by Christ, who walks not after the Spirit but after the flesh; for whom he sanctifies, them he also justifies; and if we walk in the light, as he is light, his precious blood cleanseth us from all sin; as well from the pollution as the guilt of sin. Rom. iii. 22. 26. viii. 1. 4. 1 John v. 7."—Vol. ii. p. 885.—1698.

In his "Defence of Gospel Truths," he thus replies to the Bishop of Cork :—

"I am of opinion, if he had well considered the force and comprehensiveness of our belief concerning Christ, that pleases him so well, he might have saved himself the trouble of what he has published to the world upon the rest of them: for whoever believes in Christ as a propitiation, in order to remission of sins, and justification of sinners from the guilt of sin, can hardly disbelieve any fundamental article of the Christian religion, since every such person must necessarily believe in God, because it is with him alone man is to be justified. To be sure he must believe in Christ, for that is the very proposition. He must also believe in the Holy Ghost, because he is the author of his conviction, repentance and belief. He must believe heaven and hell, rewards and punishment, and consequently the resurrection of the just and unjust. For why should he be concerned about being freed from the guilt of his sin, if he were unaccountable in another world?"—Vol. ii. p. 891.—1698.

To the charge that the Quakers believe the Light, or Spirit of Christ within them, to be whole Christ, or God, he replies—

"I deny, in the name of all that abused people, that we ever owned or professed the light within every man to be God; though we say it is of God; much less that we worship it as such."—Vol. ii. p. 295.—1673.

Again—"To the other scraps of matter I answer, That we never did, do, nor shall assert, the God that made heaven and earth, to be comprehensible within the soul of man: no, it is more impossible than that the sun in the firmament should be contained within the body of any individual person. But that God, who is the great Sun of righteousness, doth as truly cause his light spiritual to arise upon the souls of men, as his sun natural, upon their bodies; and as what knowledge we have of the natural sun, is by its light, operations and effects upon the world, so our knowledge of the eternal Sun of righteousness, God, who is light, and in whom is no darkness at all, is only and alone by his divine light, operations, and effects, in and upon our understandings and consciences."—Ib. "Wherefore we utterly deny that the manifestation in man, strictly considered, is the most high God, but a ma-

nifestation of or from God, by the inshinings of his blessed light."—*Ibid.*

Again, in his "Return to John Faldo's Reply," he says—

"For we do not assert, as some ignorantly and some maliciously have printed and reported, that all power in heaven and earth is in the manifestation, but in Him that gives the manifestation. I have taken great care, with several others, to explain our belief in this matter, if possible to prevent such evil minded men as this adversary, from making so ill an use of our innocent expressions, and giving their own monstrous consequences for our Scriptural principles."—P. 645.—1674.

In his "Christian Quaker," published in 1673, he says—

"Further, Christ himself says, 'I am the light of the world,' which is as much as if he had said, 'I have lighted, or shined forth to the world;' therefore the light which shines in the hearts of mankind, is Christ, though we do not say that every particular illumination is the entire Christ, for so there would be as many Christs as there are men, which were absurd and blasphemous."—Vol. i. p. 569.

In his "Key," &c., printed in 1692, I find the following—

"Perversion 2d. The Quakers hold, that the light within them is God, Christ, and the Holy Spirit, so that every Quaker has whole God, Christ, and Holy Spirit in him, which is gross blasphemy.

"Principle. This is also a mistake of their belief: they never said that every divine illumination, or manifestation of Christ, in the hearts of men, was whole God, Christ, or the Spirit, which might render them guilty of that gross and blasphemous absurdity, some would fasten upon them: but that God, who is light, or the Word Christ, who is light, styled the second Adam, the Lord from heaven, and the quickening spirit, who is God over all, blessed for ever, hath enlightened mankind, with a measure of saving light; who said, I am the light of the world, and they that follow me, shall not abide in darkness, but have the Light of life. So that the illumination is from God, or Christ the divine Word; but not therefore that whole God or Christ is in every man, any more than the whole sun or air is in every house or chamber. There are no such harsh or

unscriptural words in their writings. It is only a frightful perversion of some of their enemies, to bring an odium upon their holy faith. Yet in a sense, the Scriptures say it; and that is their sense, in which only, they say the same thing. I will walk in them and dwell in them. He that dwelleth with you shall be in you. I will not leave you comfortless, I will come to you: I in them and they in me; Christ in us the hope of glory. Unless Christ be in you, ye are reprobates. Little children, of whom I travail again in birth, until Christ be formed in you."—Vol. ii. p. 780.

Soon after the publication of the "Key," the charge of believing that whole God and Christ is in every man, was revived against Friends, by a nameless author. William Penn again replies to it, and quotes the foregoing passage to disprove it; he also further remarks—"This is my explanation of our principle about the light, cleared from the perversions of our adversaries; by which the uncandid dealing of this man must be very obvious; since besides his silence, and that he seems to shut his eyes to our explanation and vindication of what we hold, from what he charges us, he doubles the perversion by changing and misgiving the end for which the Scriptures were cited by me. For he makes us to quote them, to prove what we expressly deny as a false charge upon us; and carries them at least beyond, if not against the intent and reason of their quotation, which he knows deserves a black name; since they were never quoted to prove whole God and Christ to be in every man, or to be so in any man. But that God, Christ, and the Spirit, were in some near manner in the people of God."—P. 824.

Again. "He makes too bold with us also, in saying in our name, that Christ is in all men; for we choose rather to express ourselves otherwise, as, that a manifestation of Christ is in every man, or that the light of Christ is within every man; and in so saying, I have, by many plain Scriptures, proved that we speak but the truth, and that which is every man's blessing."—Ib. 825.—1695.

Replying to the bishop of Cork's exceptions, he says—

"It is true, and a great and comfortable truth, that Christ is in us, according to 2 Cor. xiii. 5. Gal. ii. 16. Col. i. 26, 27. but not confined to man. He is not so there, as that he is no where else, and least of all, that he is not in

heaven; for the apostle tells us, Ephes. iv. 14. that he ascended far above all heavens, that he might fill all things; then he is in man certainly. So that our asserting that doctrine of the indwelling of Christ in man, does not make void his being elsewhere, because he is everywhere. Though in heaven most gloriously, without doubt, being there glorified with the glory that he had with the Father before the world began. And they that thus believe in Christ cannot deny his being at God's right hand, which signifies, according to Scripture, Phil. ii. 9, 10, 11. the highest exaltation; nor yet to be their Mediator, for that is inseparable from his being their propitiation."—P. 894. —1698.

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GEORGE WHITEHEAD.

In an essay entitled "The Path of the Just Cleared," &c., published in 1655, speaking of our Lord and Saviour Jesus Christ, he says—

"'Before Abraham was I am;' who was in the beginning; which was the Word, by which all things were made; which Word became flesh, and dwelt among the disciples, and suffered at Jerusalem, and witnessed a good confession before Pontius Pilate; whom Pilate delivered up to the Jews and the chief priests and elders, whom they mocked and despitefully used, and put to death concerning the flesh; but is raised up by the Spirit and ascended into glory; which glory he prayed for, even that glory whereby he was, at first, by his Father glorified in, wherein he is glorified in his saints, and is God over all, blessed for ever."—P. 3. Wyeth's Christianity continued, p. 19.

The following quotations are from his Journal, viz.—

To the Question 1st, "Whether Jesus Christ hath a body, glorified in the heavens, distant and distinct from the bodies of his saints here below?" George Whitehead answers—

"Answer.—Yea, as a glorified body is distinct from natural, or earthly bodies, and heaven from the earth.

"Second.—Whether the blood that Jesus Christ shed at Jerusalem, is the blood that believers are justified by? Or whether he dies in men for their justification?

"Answer.—Both sanctification, forgiveness of sins, cleansing from sin, and justification, are sometimes as-

cribed to the blood of Christ, and to the Spirit of our God, and our Lord Jesus Christ; which effects, works, and manifests the same in all true believers.

“But here are two questions put for one; the first, appears not a Scriptural, or proper question: where does the Scripture use those words, viz. ‘the blood that Jesus Christ shed?’ Seeing it was by wicked hands he was put to death, and his blood shed upon the cross? Yet as the blood of Jesus Christ is put for, or represents, his life, which he laid down, and even the offering and sacrifice of himself at Jerusalem, that was a most acceptable sacrifice and of a sweet smelling savour to God, for mankind; respecting his great dignity and obedience, who humbled himself even to the death of the cross, and gave himself a ransom for all men, for a testimony in due time: And his sacrifice, mediation, and intercession, hath opened a door of mercy for mankind to enter in at, through true repentance toward God, and faith toward our Lord Jesus Christ, which are wrought in man, (that obeys his call thereto,) only by his grace and good spirit, unto sanctification and justification, in the name and power of our Lord Jesus Christ, who of God is made unto us, wisdom, righteousness, sanctification and redemption. God’s great love toward mankind, was manifest, in his dear Son Jesus Christ, and God was in Christ, reconciling the world to himself, not imputing their trespasses unto them, 2 Cor. v. 19.

“The latter question of the second, is groundless and perverse. We know neither Scripture, nor minister among us, that asserts Christ’s dying in men, for their justification, but that once he died, that is, for our sins, and rose again for our justification, and that he ever lives to make intercession; and death has no more dominion over him. Christ Jesus lives and reigns for ever, in the power and glory of the Father; although some are said to crucify to themselves the Lord of life afresh, and to tread under foot the Son of God, which cannot be taken properly in a literal sense, but by their contempt of truth and doing despite to his Spirit of grace, as some malicious apostates have done, not to their justification, but condemnation.

“What any of us, or among us, have spoken or written of the Seed or Word, which the Son of Man, Jesus Christ, sows in men’s hearts, and of the same being oppressed, or suffering in some, or as being choked with worldly cares,

and the love of riches in others, &c. These and many such like expressions may have been used according to the parables and similitudes, which Christ Jesus himself spake, relating to the kingdom of heaven, the word, or seed of life and grace, sown by him in men's hearts; and likewise of grieving, vexing, and quenching his Spirit in them, by their disobedience; and yet by all these never to intend or mean, that Christ himself properly dies in men for their justification, although his Spirit be both grieved and quenched in many; and many do lose the true sense of his living word in themselves, by suffering their souls' enemy, to draw out their minds from that Seed, that Word, that Light, that Spirit of our Lord Jesus Christ in them, which (in itself, in its own being) never dies. The immortal Seed, the immortal Word, is of an immortal being, though many be dead thereunto in their trespasses and sins."—Pages 149, 150, 151.—1659.

"And if God spared not his own Son, but delivered him up for us all, how shall he not with him also, freely give us all things? Rom. viii. 32.

"Jesus Christ showed his own and heavenly Father's great love to all men, as he is the Light of the world, and given for a light unto the Gentiles, and to be God's salvation to the ends of the earth; and also in his dying for all men; by the grace of God tasting death for every man; giving himself a ransom for all men, and in making intercession, both for transgressors and for the saints; also according to the will of God, even in heaven itself, he appears in the presence of God for us, and also by his Holy Spirit in all true believers: his Spirit maketh intercession, helpeth our infirmities, moves and assists us in prayer. They who are sons of God, are sensible that he hath sent forth the Spirit of his Son into their hearts, crying, Abba, Father, Gal. iv. 6.

"The humility, mercy, and condescension, of Jesus Christ, our blessed Mediator, are such, that he is touched with the feeling of our infirmities, weaknesses and temptations, and ready to succour, help, and relieve all them that are tempted, even by his grace and good Spirit, in their drawing near to the throne of his mercy and grace.

"O faithful Creator, O King of saints, O merciful High Priest, O compassionate Mediator, let thy light and thy truth shine forth more and more to the glory of thy great

and excellent name and power, and expel the great darkness of apostacy that has covered many nations and professions of Christianity, and greatly appeared in these latter times against thy light, thy truth and people, whom thou hast called and delivered out of darkness, into thy marvellous light. Glory and dominion be to thy great name and power, for ever and ever."—Pages 211, 212. —1659.

The following is extracted from a work, entitled "The Divinity of Christ, and Unity of the Three that bear Record in Heaven, with the blessed end and effects of Christ's appearance, coming in the flesh, suffering and sacrifice for sinners, confessed and vindicated by his followers the Quakers."

"The Divinity of Christ confessed by us called Quakers, and what we own, touching the Deity or Godhead, according to the Scriptures.

"That there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. That there are Three that bear record in heaven, the Father, the Word, and the Spirit, and that these three are one, both in divinity, divine substance, and essence, not three Gods, nor separate beings.

"That they are called by several names in Scripture, as manifest to, and in, the saints, (for whatsoever may be known of God is manifest in man, Rom. i.) and their record received as the full testimony of three, by such as truly know and own the record of the three in earth; and yet, they are eternally one in nature and being: one infinite Wisdom, one Power, one Love, one Light and Life, &c.

"We never denied the Divinity of Christ, as most injuriously we have been accused by some prejudiced spirits, who prejudicially, in their perverse contests, have sought occasion against us; as chiefly because when some of us were in dispute with some Presbyterians, we could not own their unscriptural distinctions and terms, touching the Father, the Word, and the Holy Spirit; to wit, of their being incommunicable, distinct, separate persons or substances; whereas, the Father, the Word, and Spirit, are one, not to be compared to corruptible men, nor to finite creatures or persons, which are limitable and separable.

For the only wise God, the Creator of all, who is one, and his name one, is infinite and inseparable. And the Father's begetting the Son, and the Spirit's being sent, we witness to and own, as He said, Thou art my Son, this day have I begotten thee. And he hath sent his Spirit into our hearts, Gal. iv. 6. And that the Father is in the Son, and the Son in the Father, yea in the bosom of the Father: so that they are neither divided nor separate, being one, and of one infinite nature and substance: Christ being the image of the invisible God, the First-Born of every creature, by whom all things were created, both in heaven and earth, Col. i. Yea, the Son of God is the brightness of his glory and the express image of his substance, Heb. i. 3. And that it was in due time, God was manifest in flesh, 1 Tim. iii. 16. As in the fulness of time God sent his Son, Gal. iv. And the Son of God was made manifest to destroy sin, 1 John iii. 8. And a manifestation of the Spirit is given to every man to profit withal. 1 Cor. xii. So the manifestation of the Father, of the Son and Holy Spirit, we confess to, and own to be in unity, and so, the only true God, according to the Scriptures.

"And that Jesus Christ, being in the form of God, thought it no robbery to be equal with God; and yet, as a Son, in the fulness of time was sent of the Father, and took on him the form of a servant, Phil. ii. 6, 7. in which state he said, My Father is greater than I, John xiv. 28. And he learned obedience through suffering, and was made perfect, and is become an everlasting High Priest, after the order of Melchizedeck, and is the author of eternal salvation unto all them that obey him, Heb. v. And God hath given us eternal life in his Son. And unto us a Child is born, and a Son is given, to govern, whose name is Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace. And he is over all, God blessed for ever, even the true God and eternal life.

"So that the Deity, or Divinity of Christ, in his eternal, infinite, glorious state, we really confess and own, having known his virtue and power to redeem us from our vain conversations, and to save us from wrath to come."

"Also we judge that such expressions and words, as the Holy Ghost taught the true apostles and holy men, mentioned in the Scripture, are most meet to speak of God and Christ, and not the words of man's wisdom or human inventions and devised distinctions, since the apostles' days.



“Finally, We have received an unction or anointing from the Holy One, which as it doth teach us, we know a continuance in the Father and in the Son, 1 John ii. And for whom we know the Father is well pleased, and in him we know the true satisfaction, justification, and peace, which all that abide in him enjoy and witness.

“Now unto the Father, Son, and Holy Spirit, the one eternal Word, the only wise, pure, perfect God, who is infinite, omnipotent, incomprehensible, who giveth unto all, life and being, and is the Life of all, and the Being of beings, who filleth all in all with his presence, unto whom be glory now and for ever more, saith our souls.

GEORGE WHITEHEAD.”

Introduction, p. 23.—1669.

“As also, how have many ignorant people, in the time of darkness, been begotten into vain imaginations touching the Godhead, by such doctrine aforesaid, contrary to Scripture language, as to think God to be like unto a man or person; whereas he is a Spirit, he is invisible, even that eternal Word or Spirit, which made all things; and Christ is the image of the invisible God, not divided nor separate from him whose image he is. And though in the world there are gods many and lords many, yet to us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him, 1 Cor. viii. 6. So that it was never any design, or plot of ours, to endeavour to prejudice the minds of any against the Deity of Christ and the Holy Ghost, as falsely and blasphemously we are accused by this our prejudiced opposer.”—Page 19.

When replying to T. Vincent's argument relative to a strict and rigid satisfaction, he says—

“He should have produced his plain Scripture, for Scripture we own, and Christ's satisfaction as rightly stated; and what a most acceptable sacrifice he was to the Father for all; yea, his suffering as Man, or in the flesh, without the gates of Jerusalem, was all acceptable to God: his soul was also made an offering for sin, and that he was a Lamb slain from the foundation of the world. The mystery, virtue, and effects of his sufferings, none know but they that believe in his name, and receive the righteousness of faith.”—Page 45.

Again on page 49—“That the Son of man came to

give his life a ransom for many, and that he is the propitiation, through faith in his blood, and that in due time he died for the ungodly, bare our sins in his own body upon the tree, that he was wounded for the transgressions of the people; that he hath loved us, and given himself for us, an offering and sacrifice to God, for a sweet smelling savour; yea we own and confess to Christ in his suffering, being an offering, dying for the ungodly, more than you Presbyterians do—first as to the universal love of God, showed forth therein; secondly, as to the virtue, power, and effects of his death, sacrifice, blood, &c.

“First. In that he died for all men, for the ungodly in general; tasted death for every man; gave himself a ransom for all, to be testified of in due time; that he is the propitiation for the sins of the whole world; which you say is but for a few only, for a select number, the world of believers, &c.”

“Then secondly: The power of Christ, and his blessed effects in his death, acceptable sacrifice, &c., we own more than they; for he gave himself to redeem man from sin and transgression, and the servitude of it, and his blood purgeth the conscience, cleanseth from all sin; his flesh is given for the life of the world, that man may come to rise out of sin, and live again to God in perfect righteousness: God hath set him forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins past, through the forbearance of God.”

In his “Reply to John Owen’s Declaration, &c.,” he says—

“As to Socinianism, as he calls it, we are neither disciplined in it, nor baptized in Socinus’s name, neither do we own him for our author or pattern in those things which we believe and testify; nor yet do we own several principles which John Owen relates as being from Socinus, and principally that of Christ’s being (God, but) not the Most High God. It was never our principle: for though we do confess to his condescension, humility, and suffering, in the days of his flesh, wherein he appeared in the form of a servant, being made in fashion as a man: but his being in the form of God, in the divine nature of God, wherein he was equal with God, and being glorified with the same glory he had with the Father before the world began, and his being God over all, blessed for ever; these things we

professed and believed in the beginning, and do the same still; it never being in our hearts in the least to oppose or desert them.”—P. 55.

Speaking on the doctrine of justification by the righteousness of Jesus Christ, in opposition to an opponent, he says—

“And yet they must confess that Christ never sinned, nor could sin, neither was there guile found in his mouth,” &c.—P. 81.—1669.

From a work entitled “Antichrist in Flesh Unmasked,” the following Christian testimony is extracted, viz.—

“We sincerely profess and declare in the sight of God and men, that we do faithfully believe and profess the divinity and humanity, or manhood, of our blessed Lord and Saviour Jesus Christ, the eternal Word of God: and that in the fulness of time he took flesh, being miraculously conceived by the Holy Ghost and born of the Virgin Mary, and suffered the cruel death of the cross, as an universal offering and sacrifice, both in his body and blood shed thereon, for the sins of the whole world; and was buried and rose again the third day, and visibly ascended (was seen in his ascending) and passed into heaven and glory; and that he ascended far above all heavens, that he might fill all things; and that by his suffering and sacrifice he hath obtained eternal redemption for us, which, through faith in his name and power, true repentance and conversion, we livingly receive and effectually partake of.

“That we are not pardoned, justified, redeemed or saved by our own righteousness, works, merits or deservings; but by the righteousness, merits and works of this our blessed Lord and Saviour Jesus Christ, being both imparted and imputed to us, as He is of God made unto us, wisdom, righteousness, sanctification and redemption. Our reconciliation, redemption, pardon, sanctification and justification, having respect both to his suffering death and blood, upon the cross, as the one peace offering and sacrifice, and as our High Priest, thereby making atonement and reconciliation for us, and giving himself a ransom for all mankind: and also to the effectual saving work of his grace and good Spirit within us, bringing us to experience true repentance, regeneration and the new birth, wherein we partake of the fellowship of Christ’s sufferings

and power of his resurrection. In which grace we ought to persevere in newness of life and faithful obedience unto him, unto the end, that we may be heirs of the eternal salvation, which Christ is the author of.

"We sincerely believe also, that the man Christ Jesus, is the only Mediator between God and men, our Intercessor and Advocate with the Father; and that he exerciseth his kingly office, and his priestly and prophetical office in his kingdom and church here on earth, wherein he governs, and plentifully affords both immediate inspiration and instruction to his faithful followers who walk in his light, to guide them into all truth; and he that hath not the Spirit of Christ is none of his.

"And that this same Lord Jesus Christ, who died for all men, enlightens every man coming into the world, and was and is the light of the world, the Way, the Truth, and the Life: and that the same Christ that was crucified and put to death as concerning the flesh, and quickened by the Spirit and power of the Father, he is inwardly revealed and spiritually in the hearts of true and spiritual believers by his Holy Spirit, light, life and grace. And that therefore his coming and appearing outwardly in the flesh and inwardly in the Spirit, cannot render him two Christs, but one and the same very Christ of God, blessed for evermore."—P. 30.—1692.

In his "Innocency Triumphant," &c., he says:

"To prevent mistake, and remove misrepresentation in the matters following, these are sincerely to testify and declare that,

"1st. We sincerely own, profess and confess Jesus to be the Christ, even the same Jesus Christ who was born of the Virgin Mary at Bethlehem in Judea, Matt. ii. Suffered death upon the cross without the gates of Jerusalem, was quickened and raised again by the power of God, and ascended into heaven and glory, according to the Scriptures.

"2d. We give witness only to this Christ, as being the very Christ, the only begotten Son of God, and confess both his coming in the flesh and in the Spirit, according to Holy Scripture testimony.

"3d. Though this Christ, the only begotten Son of God, took flesh and came of the seed of Abraham, according to the flesh, and suffered death in the flesh; yet his flesh

or body prepared for him, did not see corruption; it did not corrupt, but was raised again from the dead, consequently did not perish; nor is his body of a perishing nature, but a glorified body; like unto which, we believe, ours shall be changed and fashioned."—[4th, 5th, 6th and 7th, on the Scriptures, &c.]

"8th. The promised Messiah, of whom the holy prophets give witness, is the very Christ of God, even that Jesus Christ who was born of the Virgin; who in the fulness of time came in the flesh, and was made like unto us in all things, sin only excepted, as the Scripture testifies. Yet,

"9th. The glorious body of Christ is not now like ours, nor of an earthly perishing nature, but heavenly, spiritual, and most glorious; far excelling all terrestrial bodies."—Introduction, p. 1, &c.—1693.

To the charge of undervaluing the death and sufferings of Christ, &c., George Whitehead thus replies, viz.—

"We deny these charges, as expressly contrary to our principle, and public, known testimonies, both highly valuing and exalting the death and sufferings of Christ above all other. His charging the Quakers to exalt [with exalting] their sufferings above the sufferings of Christ, imports as if they so lifted up, extolled, dignified or rendered their sufferings more excellent than Christ's. This is a most gross calumny cast upon the people called Quakers, and as expressly contrary to their intention and principle."—Counterfeit Convert, &c., p. 34.—1694.

Replying to another accuser, he says:—

"Thy inferring that he who was nailed to the cross, was not Christ, but a body, a veil, a garment, of an earthly, perishing nature, &c. Here again thou pervertest and abusest us. Where did we ever say that He who so suffered was not Christ, but a body, a veil, &c.? Seeing it was Christ that suffered in the flesh, and his flesh was called the veil, Heb. x. What contempt to Christ or denial of him was such saying? And where did ever any of us say, that his body that was nailed to the cross, was of a perishing nature, seeing his flesh saw no corruption?"—Ib. p. 59.—1694.

In his "Counterfeit Convert a Scandal to Christianity," replying to the charge "that the Quakers deny Jesus of Nazareth, who was born of the blessed Virgin Mary, to

be Christ, and the efficient cause of man's salvation," he says—

"Here are two charges made one, both which we positively and sincerely deny, as contrary to our professed and known principles. The Scripture texts, proving Jesus to be the Christ, we ever have and do sincerely believe and own. But that the Quakers teach the contrary, as Bugg saith, we utterly deny, as a gross calumny imposed upon us."

"And therefore Francis Bugg's inference, that the Quakers would divide the humanity [of Jesus Christ] from the Godhead, is false: they are distinguished, but not divided, in the entire being of Christ."—P. 12, 13.—1694.

From his work, entitled "Truth Prevalent," the following is extracted:

"As we have great cause ever to own Christ to be our Saviour, so they who are saved by him, have need of him as Mediator, to preserve, strengthen and confirm them in the way of righteousness and purity to the end; and that their faith may not fail when tempted and assaulted by the enemy; and that when the whole church is complete, and come to a perfect man in Christ, He, their Mediator, may present it unto the Father, a glorious church, without spot or wrinkle, or any such thing."—P. 59.

Again, on p. 67:

"But 'tis a perversion to say, we pretend to only a manifestation of Christ within, his inward life, death, blood, resurrection, and ascension, and that we pretend to feel, taste and see these things within us every day. But where we (the Quakers) so pretend, they produce no proof. We truly own these according to sacred history, as transacted in Christ's person without us, as well as to feel and taste of the power of Christ's resurrection within us; as also of the fruit, blessed effects, and fellowship of his sufferings, when made conformable to his death, which there is a necessity to have some sense and experience of within us, as well as a confessing of his suffering, death, resurrection and ascension without us, which we truly believe, as well as these persons, and we hope more effectually."

In the same work, p. 142, he says:

"I believe Christ's mediation, suffering and death for mankind, took effect from the beginning, ever since man

fell, and the blessed effects and fruit thereof, for man's redemption, shall continue to the end of the world. And the eminent love and respect God had from the beginning, and ever will have, to his own promised Seed, Christ Jesus, and to all that he did and suffered for the redemption and salvation of the whole Adam, or all mankind, the excellent virtue, merits, or deservings of Christ, in all his obedience, works, and sufferings for mankind, did reach to the beginning of the world, and shall to the end thereof. For He, who was as a Lamb slain from the foundation of the world, and by the grace of God tasted death for every man, ever liveth to make intercession for man, according to the will of God. And also to effect and complete that work of redemption and salvation that he hath obtained for us; that he may be our King, Priest, and Prophet, our Minister, our Leader and Commander, for which ends he was promised and given."—P. 143.—1701.

In a "Gospel Salutation, &c., recommended to Friends who believe in the name of the Son of God, the true Light, &c.," he says—

"Surely we, believing in God, who gave his dear Son for our redemption and salvation, we ought also to believe in his Son, as our great Mediator and Advocate with the Father: considering also that Christ Jesus, his being given us, as our Mediator between God and men, and his giving himself a ransom for all men, for a testimony in due time, and his dying for all men, his tasting death for every man, &c., did all proceed from the great love of God, and not to pay a strict or rigid satisfaction for vindictive justice, or revenge on God's part; for that would leave no place for forgiveness of sins past, before repentance and faith in Christ and his gospel; seeing the good will and blessed design of God, setting forth Jesus Christ to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, whose blood cries for mercy: surely that righteousness, and forbearance of God, declared by the propitiatory sacrifice of our Lord Jesus Christ, for the remission or forgiveness of sins that are past, upon true repentance, cannot justly be deemed revenge, or vindictive justice, as some have asserted against us; but a free act of the love and wisdom of God, to give his Son, and in him to reconcile the world to himself, and not to impute

their sins that are past to them, when thoroughly reconciled and united in heart and soul unto him, by his grace and good Spirit.

“Oh! ‘Behold the Lamb of God, which taketh away the sin of the world.’ In what respect does Jesus Christ, as the Lamb of God, take away the sin of the world? I answer, in two respects; 1st, As an universal and most excellent offering and acceptable sacrifice for sin, in order to obtain redemption and forgiveness by his precious blood, and even of a most sweet smelling savour to God, far excelling the legal and typical oblations of animals, as the offerings and blood of bulls, goats, heifers, sheep, rams, lambs, &c., all which Jesus Christ, by his own one offering, put an end unto.

“2. Jesus Christ, as the Lamb of God, takes away the sin of the world, by purging the conscience, and purifying the hearts of all them who truly receive him and believe in him, even in his holy name and divine power.

“O! therefore, behold the Lamb of God which taketh away and putteth an end to sin, finisheth transgression, and brings in everlasting righteousness.

“Let us all look unto the promised Messiah, even unto Jesus, the author and finisher of our faith, that we all may believe in heart unto righteousness, and the salvation of our souls, so as to be partakers of Christ and his righteousness; that none may draw back to perdition, nor into the world’s pollutions, who have escaped the same through the knowledge of God and his dear Son Jesus Christ, who is able and truly willing to save to the uttermost, all them who come unto God by him.

“He who offered up himself a Lamb without spot to God for all mankind, and thereby became a propitiation for the sins of the whole world, never designed to leave men in sin and transgression all their days, but to afford all men grace to lead them to true repentance, that they might receive that remission, forgiveness, atonement, and reconciliation, obtained for them.

“That God was in Christ reconciling the world to himself, not imputing their sins unto them, but allowing and granting them remission upon true repentance, was, and is, a testimony and plain indication, of the great love, grace, and favour of God to the world, in and through his dear Son. How wonderfully has God, in his great wis-



dom, love, kindness, meekness, long suffering and compassion, condescended to our low capacities and conditions of the human race! for our redemption and salvation, by his dear Son Jesus Christ, truly considered, both as he came and suffered in the flesh, and as he is revealed in the Spirit. O let the weighty consideration of all these things, deeply affect all our hearts and souls, sincerely to love, serve, fear, worship, and praise the Lord our most gracious God, through Jesus Christ, for ever!

"It is to be seriously observed and remembered, that when Jesus Christ was about to take leave of his disciples, he recommended them unto the Spirit of Truth, the Comforter, which should testify of him and abide with them for ever; and that he would manifest himself to him that loved Him, and that in a little while they (*i. e.* his disciples) should see him, that is, Christ Jesus; so though he went away in the body, he would come again to them in Spirit.

"Now, dear friends, it being the Holy Spirit which testifies of our Lord Jesus Christ, and shows unto us what he takes of Christ, he (*i. e.* the Holy Spirit) shall take of mine, said Christ, and show it unto you.

"The Holy Ghost takes, and shows unto us, the most excellent properties of our great and glorious Mediator, his great universal love, meekness, humility, and compassion, that we may by degrees partake thereof, as we truly obey and follow him in the manifestation of the same Holy Spirit, whereby the mystery of Christ is revealed, in and unto the truly spiritually minded believers in his light, and thereby they become the children of the light."

"And now, dear friends, let us consider the only begotten Son of God, our blessed Lord Jesus Christ, and what confession and honour is given unto him in Holy Scripture, both respecting his eternal Deity and perfect manhood, and coming therein manifestly in due time, which I mention in order to clear us, the people termed Quakers, from the unjust imputations of our adversaries, one while with denying the Divinity, another while with denying the humanity of Christ, or both, as some have done; and to prevent all occasions of doubts or disputes about the same matter, I refer you and all concerned to the Scriptures following, viz.—

"Isa. vii. 14. The Lord himself shall give you a sign,

behold a Virgin shall conceive and bear a SON, and shall call his name IMMANUEL.

“A prophecy of Jesus Christ, respecting his birth of the virgin, as a man child, and his being Emmanuel, God with us, or in us.

“Isa. ix. 6. For unto us a child is born, a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace: of the increase of his government and peace there shall be no end.

“An excellent prophecy and testimony of Jesus Christ, respecting his birth as a man child, and his divine wisdom and Deity, as Mighty God, the Everlasting Father, &c.

“Mic. v. 2. and Matt. i. 23. and ii. 1. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that shall be ruler in Israel, whose goings forth have been from of old, from everlasting.

“Showing that Christ existed, as to his Divinity, before he was born in Bethlehem in Judah.

“John ch. i. to ver. 14. In the beginning was the Word, and the Word was with God: and the Word was God: the same was in the beginning with God; all things were made by Him, &c. Read to ver. 14. And the Word was made flesh, and dwelt among us; and we beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth.

“Rom. i. 3, 4. Concerning his Son Jesus Christ, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. And Rom. ix. 5. Whose are the fathers, (speaking of Israelites,) and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.

“Hence, that Jesus Christ his being truly Man and the Son of God, and God over all, thus declared; 1st, respecting his manhood, 'tis said of him, Luke ii. And the child grew and waxed strong in spirit, and was filled with wisdom, and the grace of God was with him. And when twelve years old, and found in the temple among the doctors, hearing them and asking them questions, all that heard him were astonished at his understanding and an-

swers, Luke ii. 40. 42. 46, 47. and 52. And Jesus increased in wisdom and stature, and in favour with God and men: O wonderful child! and most excellent heavenly man! He has left us a blessed example, in order to follow him, and to grow in his grace and wisdom, by the help of his Holy Spirit and power.

“Consider also, that by the wondrous works and miracles, that Christ wrought on earth by the power of God, he had great adoration and honour in many hearts; and so do his great and spiritual cures, which by divine light and power he has wrought and worketh on many souls in this day: glory and honour to his name for ever. See Ps. x. 3. and cxlvi. 7. Isa. xlii. 6, 7. John xi. 25, 26. Ephes. ii. 1, &c.

“There’s no cause to question, Christ, the Son of God, whom he hath highly exalted, having a name given him above every name, whereunto every knee shall bow, &c., Phil. ii. 9. Surely the Mighty God, or God over all, &c., is a name, yea, a power divine, above every other name.

“Ephes. iii. 9. Colos. i. 16. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. For by him were all things created, that are in heaven and that are in earth, visible and invisible, &c.

“As God created all things in heaven and in earth, visible and invisible, &c., by Jesus Christ; this bespeaks his being the eternal Wisdom, Power, and Word of God, John i. 3. Rev. xix. 13.

“See likewise Heb. i. 1, 2. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

“Then the Son of God was before the worlds were made; to which agrees Heb. xi. 3. Through faith we understand, that the worlds were framed by the Word of God.

“See also John v. 21, 22, 23. As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will; for the Father judgeth no man; but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father:

he that honoureth not the Son, honoureth not the Father which hath sent him.

“How can any so honour the Son, who count him only a mere man?”

“John xvii. 5. And now, O Father! glorify thou me, with thine own self, with the glory which I had with thee before the world was.

“These were Christ’s own words and testimony, in his prayer to the Father.

“See 1 John v. 20. How the true God and eternal Life is ascribed to the Son as well as to the Father, who are one, John x. 30.

“It is also observable, ‘the children of Israel, who were all baptized unto Moses, in the cloud and in the sea, that they did all eat the same spiritual meat, and did all drink of the same spiritual drink, for they drank of the spiritual rock that followed them, or, went with them, and that rock was Christ.’ 1 Cor. x. 2, 3, 4.

“And this was long before Christ came in the flesh; Christ was and is the Rock of ages, and Foundation of many generations, both before and after his coming in the flesh.

“Now, dear and well beloved friends, forasmuch as, ever since a people, we have believed in Christ as the true Light, and his coming in the flesh; these Scripture testimonies of him, as to his divinity and manhood, are recited, rather in defence of our Christian faith and holy profession, against our adversaries, unjustly rendering us no Christians, than to suppose any deficiency on your parts relating thereunto.

“The Lord be with you all, and possess your hearts with his dear love and divine wisdom in Christ Jesus.

“G. W.”



ISAAC PENNINGTON.

The preface to a tract, entitled “A Question to the Professors of Christianity,” &c., begins thus:—

“This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

Whom did the Father send? Did he not send the Son of his Love? From whence did he send him? Did he not send him out of his own bosom? Whither did he send him? Did he not send him into the world, to take upon him a body, and glorify the name of the Father, doing his will therein? He laid down his glory, stripping himself of the form of God, and appearing in habit as a man, in their raiment, with their garment upon him, in which, as a servant, the Seed, the Heir of all, served the Father; and now his work being as good as done, he looks back at the glory which he had laid down for the Father's sake, looking up to the Father, for the restoring of it to him again. 'I have glorified thee on the earth,' saith he, 'I have finished the work which thou gavest me to do, and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was,' John xvii. 4, 5."—Vol. iii. p. 25.—1667.

In his "Incitation to Professors," &c., he thus writes:—

"Now this we have often found, that this our testimony hath not been received in the same spirit and love, wherein it hath gone forth; but the enemy, by his subtlety, hath raised up jealousies concerning us, and prejudices against us, as if we denied the Scriptures and ordinances of God, and that Christ that died at Jerusalem; professing him only in words, to win upon others by, but denying him in reality and substance.

"To clear this latter, (for my heart is only, at this present, drawn out concerning that,) we have solemnly professed in the sight of the Lord God, who hath given us the knowledge of his Son in life and power, these two things.

"First, That we do really, in our hearts, own that Christ, who came in the fulness of time, in that prepared body, to do the Father's will, his coming into the world, doctrine, miracles, sufferings, death, resurrection, &c., in plainness and simplicity of heart, according as it is expressed in the letter of the Scriptures.

"Secondly, That we own no other Christ than that, nor hold forth no other thing for Christ, but Him who then appeared and was made manifest in the flesh."—Vol. iii. p. 59.—1667.

In replying to the charge that the Society of Friends denied that Christ who died at Jerusalem; as well as the

benefits of his sufferings and death; "and set up a natural principle within, instead thereof," Isaac Pennington says—

"To remove this out of the minds of the honest hearted who in the guidance of God might light on this paper, I shall open my heart nakedly herein, viz.—

"First—We do own that the Word of God, the only begotten of the Father, did take up a body of the flesh of the Virgin Mary, who was of the seed of David, according to the Scriptures, and did the will of the Father therein, in holy obedience unto him, both in life and death.

"Secondly—That he did offer up the flesh and blood of that body, though not only so; for he poured out his soul, he poured out his life, a sacrifice or offering for sin, (do not, oh! do not stumble at it; but rather wait on the Lord to understand it; for we speak in this matter what we know;) a sacrifice unto the Father, and in it, tasted death for every man; and that it is upon consideration, and through God's acceptance of this sacrifice for sin, that the sins of believers are pardoned, that God might be just, and the justifier of him which believeth in Jesus, or who is of the faith of Jesus."—Vol. iii. p. 33.—1667.

In an essay, entitled "Life and Immortality brought to Light through the Gospel," he thus speaks of the appearances of Christ under the law:—

"Various were the appearances of Christ; sometimes as an angel in the likeness of a man; so to Abraham, and so to Jacob, when Jacob wrestled with him and prevailed, and had overcome; so to Joshua, or the captain of the Lord's host, at his besieging Jericho; so to Moses in the bush, he appeared as an angel, Acts vii. 35., so likewise in visions. Those glorious appearances of God to the prophets in visions, were the appearances of Christ; as particularly, that glorious appearance of God, sitting upon a throne, and in his train filling the temple, and the seraphims crying, "Holy! Holy! Holy is the Lord of hosts, his glory is the fulness of the whole earth!" Isaiah vi. This was an appearance of Christ to Isaiah, as is manifest, John xii. 41., where the evangelist, relating to that place, useth this expression: 'These things said Isaiah, when he saw his glory, and spake of him.' So he was the Angel of God's presence, which went before the Jews, in all their journeyings and travels out of Egypt, through the

sea and in the wilderness, and in the time of the judges; and wrought all their deliverances for them, as is signified, Isaiah lxiii. 9. 'In all their afflictions he was afflicted, and the angel of his presence saved them,' &c. So with the three children, he appeared in the midst of the fiery furnace, 'in a form like the Son of God,' as Nebuchadnezzar judged, Dan. iii. 25."—Vol. iv. p. 94.—1671.

In his "Observations concerning the Priesthood of Jesus Christ," he says—

"Observation 1.—Who is the Apostle, and High Priest of our profession? It is Jesus Christ the Son of God, whom God hath appointed Heir of all things, by whom he made the worlds, and who is the express image of his Father's substance, &c., Heb. i. and iii. 1.

"Observation 2.—Why this High Priest was to suffer death? which was, that he might taste death for every man, and so, through suffering, become a perfect Saviour, or perfect Captain of salvation, to all the sons that were to be brought by him to glory, Heb. ii. 9, 10."—Vol. iv. p. 121.

"Mark; Christ was not only to die, and so offer up a sacrifice of atonement, but he was also to make reconciliation by it, ever afterwards for his children, in case of transgression, whenever occasion should be. So saith John, 'If any man sin, we have an advocate with the Father,' to plead for the forgiving and blotting out of the sin, 'and he is the propitiation, (or reconciliation,) for our sins, as the old translation renders it, 1 John ii. 1, 2."—P. 122.

"Observation 16.—That this High Priest needeth not to offer many sacrifices to atone by, as the priests under the law needed to do often: for he was a perfect Priest, and offered up one perfect, spotless sacrifice; and 'is a propitiation for the sins of the whole world,' vii. 27, 28."—P. 124.

"Observation 23.—For what cause, Christ was Mediator of the New Testament? which was, that by means of death, for the redemption of the transgressors under the first testament, they which are called might receive the promise of eternal inheritance, verse 15. For God hath made Christ, a propitiation for all men, both Jews and gentiles, that through faith in his blood, his righteousness might be declared, for remission of sins that are past, through the forbearance of God, that he might be just, and

a justifier of him, who is of the faith of Jesus, Rom. iii. 15, 16. So that they that were under the first covenant, hearkening unto him, and believing in him, were justified from all things, from which they could not be justified by the law of Moses, Acts xiii. 39.

“Observation 24.—The necessity of Christ’s death; which was, because he was to make way by his own blood into the holiest, to appear before God for us, and to sprinkle the heavenly things with the blood of a sacrifice, of an higher and better nature, than the blood of bulls and goats was; for that was the blood of the covenant which was to pass away; but he was to sprinkle his, with the blood of the everlasting covenant; and by this his death and blood, sprinkled upon the hearts of his, his covenant comes to be of force, Heb. x. 16, to 25, and xiii. 20, 21.” —P. 127.

“Observation 28.—That we are sanctified by the same will by which Christ was sanctified, or sanctifieth himself. In subjection to the same will which the Head obeyed, (even in denying themselves, taking up the cross to their own wills and submitting to God’s,) are the members sanctified. The Spirit of God works them into holiness, by this will of God, and through the offering of the body of Jesus Christ once, verse 10. John xvii. 19.

“So mark: there is the will of God, the offering up [of] the body of Jesus, the pouring out the Spirit of grace, the new covenant, and faith in Christ, &c. All these tend to work out one and the same thing, and they all concur thereto in their several orders and places.”—Vol. iv. p. 128.—1671.

In a work entitled “The holy Truth and People Defended,” &c., he thus answers the charge of denying redemption by the blood of our Lord Jesus Christ, viz.—

“And as for denying redemption by the blood of Christ, oh! how will he answer this charge to God, when none upon the earth, as the Lord God knoweth, are so taught, and do so rightly and fully own redemption by the blood of Christ, as the Lord hath taught us to do! For we own the blood of the Lord Jesus Christ, both outwardly and inwardly; both as it was shed on the cross, and as it is sprinkled in our consciences; and know the cleansing virtue thereof in the everlasting covenant, and in the light which is eternal; out of which light, men have but a no-



tion thereof, but do not truly know nor own it.”—Works, vol. iii. p. 234.—1672.

In reply to Thomas Hicks, who accused him of esteeming the blood of Christ no more than a common thing, he says—

“Herein he represents me wicked, and makes me speak, by his changing and adding, that which never was in my heart, and the contrary whereto, I have several times affirmed in that very book where those several queries were put, out of which he forms this his own query, giving it forth in my name. For in the tenth page of that book, beginning at line third, I positively affirm thus: That Christ did offer up the flesh and blood of that body, though not only so, for he poured out his soul, he poured out his life, a sacrifice or offering for sin, a sacrifice unto the Father, and in it tasted death for every man: and that it is upon consideration, and through God’s acceptance of this sacrifice for sin, that the sins of believers are pardoned, that God might be just, and the justifier of him who believeth in Jesus, or who is of the faith of Jesus. Is this common flesh and blood? Can this be affirmed of common flesh and blood? Ought not he to have considered this, and other passages in my book, of the same tendency, and not thus have reproached me, and misrepresented me to the world? Is this a Christian spirit; or according to the law or prophets, or Christ’s doctrine? Doth he herein do as he would be done by? Oh! that he had a heart to consider it!”—Vol. iii. p. 407.—1675.

In the preface to this reply to the aspersions of Thomas Hicks, Isaac Pennington says:—

“I have had experience of that despised people [the Quakers] for many years, and I have often heard them, even the ancient ones of them, own Christ both inwardly and outwardly. Yea, I heard one of the ancients of them, thus testify in a public meeting, many years since, that if Christ had not come in the flesh, in the fulness of time, to bear our sins, in his own body on the tree, and to offer himself up a sacrifice for mankind, all mankind had utterly perished. What cause then have we to praise the Lord God for sending his Son in the likeness of sinful flesh, and for what his Son did therein!”—Vol. iii. p. 403.—1675.

In his treatise entitled “The flesh and blood of Christ,” &c., after speaking largely of that mystical body and blood

of Christ, which the saints feed upon, and asserting the necessity of a participation in it, he adds:—

“Now, as touching the outward which ye say we deny, because of our testimony to the inward, I have frequently given a most solemn testimony thereto: and God knoweth it to be the truth of my heart; and that the testifying to the inward, (from which the outward came,) doth not make the outward void, but rather establish it, in its place and service. God himself, who knew what virtue was in the inward, yet hath pleased to make use of the outward, and who may contradict or slight his wisdom and counsel therein? Glorious was the appearance and manifestation of his Son in the flesh, precious his subjection and holy obedience to his Father; his giving himself up to death for sinners was of great esteem in his eye! It was a spotless sacrifice of great value, and effectual for the remission of sins: and I do acknowledge humbly unto the Lord the remission of my sins thereby, and bless the Lord for it; even for giving up his Son to death for us all, and giving all that believe in his name and power, to partake of remission through him.”—Vol. iii. p. 415.—1675.

In the postscript to a work, entitled “Remarks upon some passages in a book, entitled ‘Antichrist’s Transformations within,’” &c., we find the following, viz.

“First, as to his [Jeffery Bullock’s] main controversy with Friends about the Christ that died at Jerusalem, he affirming, that neither justification nor condemnation is by him, and reproaching Friends as having gone back to the professors’ Christ and Saviour, who died without the gates of Jerusalem; this is in my heart to say—

“Is Christ divided? Is there one Christ that died without the gates of Jerusalem, and another that did not die? Or is it not the same Lord Jesus Christ who died without the gates of Jerusalem, according to the flesh, and yet was then alive in the Spirit? Do we affirm that the Godhead died? No—we do not so much as affirm that his soul died, as he doth, page 19, but according to the flesh he died; that is, he who was the resurrection and the life, laid down his life, and took it up again according to the commandment of his Father.

“Thus we have been taught of God to believe, and thus to hold it forth. And we have no other Justifier, Condemner, Saviour, or Intercessor, than he that laid down the life of the body, offering it up a sacrifice to his Father

without the gates of Jerusalem. 'Who is he that justifieth?' Is it not God, in and through him? 'And who is he that condemneth?' Is it not 'Christ that died?' And where did he die? Was it not without the gates of Jerusalem? 'Yea, rather that is risen again,' &c. Rom. viii. 33, 34." —Vol. iv. p. 370.—1675.

In the fourth volume of Pennington's works, I find a tract entitled "An Epistle to all serious professors of the Christian religion; wherein a brief touch of my knowledge, sense, belief and experience concerning the Godhead, the offering up of the Lord Jesus Christ in his body on the tree, as a propitiatory sacrifice to the Father, and the imputation of his righteousness to those who believe in his name and power, is nakedly laid before them; wherein I am not alone, but one with those who have so learned and experienced the same, in the leadings and light of his Holy Spirit." From this epistle the following extracts are taken:—

"And now there are two or three things in my heart to open to you, how it is with me in reference to them; for indeed I have not been taught to deny any testimony the Scriptures hold forth concerning the Lord Jesus, or any of his appearances, but am taught by the Lord more certainly and fully to own and acknowledge them."—P. 450.

"The first is concerning the Godhead."—"The second is concerning the offering of the Lord Jesus Christ, without the gates of Jerusalem. I do exceedingly honour and esteem that offering, believing it had relation to the sins of the whole world, and was a propitiatory sacrifice to the Father therefor. And surely he that is redeemed out of the world, up to God, by Christ, cannot deny that Christ was his ransom, and that he was bought with a price, and therefore is to glorify God, with his body and Spirit, which are God's, 1 Cor. vi. 20. And saith the apostle Peter, 'ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, &c., but with the precious blood of Christ, as of a Lamb without blemish and without spot,' 1 Pet. i. 18, 19, 'who so offered himself up to God through the eternal Spirit,' Heb. ix. 14. This we do own singly and nakedly, as in the sight of the Lord; though I must confess we do not lay the sole stress upon that which is outward and visible, though we truly and fully acknowledge it in its

place, but upon that which is inward and invisible; upon the inward life, the inward power, the Spirit within; knowing and experiencing daily, that that is it, which doth the work."—Vol. iv. p. 451.

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HUMPHREY SMITH,

In an essay, entitled "The Sufferings and Trials of the Saints at Evesham," relates a conversation between himself and a priest, in which the following questions and answers occur:—

"Then the priest asked if I were justified by the blood of Christ?

"Answer. Yea.

"Question. Are you justified by that blood of Christ that was shed at Jerusalem?

"Answer. By the blood of Jesus Christ, the Son of the living God, who was the express image of his Father's glory, in whom dwelt the fulness of the Godhead really; who suffered at Mount Calvary, by Jerusalem, for sinners, am I justified."—1655.

In an epistle addressed "To all that want peace with God," &c., speaking of our Lord and Saviour Jesus Christ, and his ministration on earth, &c., he says:—

"And when He cometh whom Moses commandeth to hearken unto, even Christ the true Prophet, the Light of the world, the living Minister, the end of the law, who had a body prepared to do the will of the Father, who was in him, the man Christ Jesus; he saith, follow me: And he took up his cross and passed through the death and the veil; and so being made perfect through sufferings, attained that glory which he had with the Father, before he had a body; which body was prepared to do the Father's will: whose will was, that all men should be saved; therefore Christ tasted death for every man, and rose again for the justification of those that believe in him; who said, I am the Light; and is set down at the right hand of God: Who is a Spirit eternally in the heavens, ascended up out of the sight of them who gazed after that body, which is gone out of their sight; even He, Christ, the mystery hid from ages and generations, now made manifest to destroy the works of the devil,

being meek and lowly in heart, He saith, learn of me."—
P. 179.—1660.

WILLIAM DEWSBERRY,

In a work, entitled "Christ Exalted, and alone worthy to open the Seals of the Book; and the Scriptures owned in their place," &c., makes the following reply to an opponent:—

"The seventh false accusation; thou sayest, we say that he that trusts in Christ, that died at Jerusalem, for salvation, shall be deceived."

Reply.—"This charge is false as the other, in the presence of God, we witness against thee; no other Christ we bear testimony of, to be the salvation of lost man and woman, but that Christ, according to Scripture testimony, who was born of the Virgin, and made a good confession before Pilate, and suffered at Jerusalem, and rose again the third day, and ascended into heaven, and sitteth at the right hand of God: and this Christ we witness the true light, who lighteth every one that comes into the world, and saith, I stand at the door and knock; who opens, I will come in to him, and sup with him, and he with me; Rev. iii. 20. and we witness him faithful: and as many as receive him, to them he gives power to become the sons of God; and this is the condemnation of all, because they believe not in Him. John xii."—P. 120, 121.—1656.

GEORGE BISHOP.

In a tract, entitled "A Vindication of the principles and practices of the people called Quakers," &c., written by this Friend, I find the following sentiments:—

"That which enlightens; which shows a man his heart and his reins, and trieth them, which reproves and makes manifest, is Christ the Light; which Christ is the same that was born of the Virgin Mary; which was made flesh; which sitteth at the right hand of God; which was

crucified, dead, rose again from the dead, and ascended far above the heavens, that he might fill all things. Who when he was in the days of his flesh with his disciples, said, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; and when he is come, he will reprove the world of sin, of righteousness, and of judgment; of sin, because that they believe not in me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged, John xvi. 7—11.”—P. 14.—1665.

In another tract, entitled “The Throne of Truth exalted over the Powers of Darkness,” he recites the language of an opponent, who accused the Society of Friends of being Socinians, viz.—

“’Tis a doctrine of the Socinians, that our Lord Jesus Christ did not, by his death and blood shed, satisfy for our sins, and so purchase redemption for us; but that he was a perfect pattern of righteousness, holiness, obedience, and suffering.”

To this George Bishop replies:—

“That he is the latter, viz., a perfect pattern, &c., hath been proved out of Christ’s own mouth, and the apostle Peter’s, and the people called Quakers own it; not as the doctrine of Socinus, but as the truth; and truth is not to be turned from, because of a brand set upon it, or on, or because of, the persons who have professed it, contradict it who can. But that he did not, by his death and blood shed, satisfy for our sins, and so purchase redemption for us, is a wicked lie. They witness that his blood shed, as hath been said, whose blood cleanseth from all sins; and his redemption of them: and they affirm and witness, that without blood there is no remission of sin, and that there is no other name given under heaven by which we must be saved, than his, who by one offering, for ever perfected those that are sanctified, who is the substance of the patterns of heavenly things.”—P. 69.—1656.

Replying to the charge, that “the drift of Friends’ doctrine was, that Jesus Christ, who suffered at Jerusalem, is not He who justifies us from our sins, and shall procure our acquittal with God at the last judgment, and so finally save us; but that a Jesus in us, or in our own persons, must accomplish these things for us;” he says—

“It is false: ’tis neither their doctrine, nor the drift of it. It is thy lie, with which to slander them is the drift of thy book. But this is that which they declare and witness, viz. That there is no salvation, no justification, no righteousness, but in Christ Jesus; who by one offering for ever perfected those that are sanctified; who saith, without me ye can do nothing; whose church saith, Thou also hast wrought all our works together in us.”—P. 71, 72.
—1656.

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EDWARD BURROUGH.

In “A Declaration to all the world of our Faith, and what we believe who are called Quakers,” published in 1658, I find the following:—

“Again, concerning Christ, we believe, that he is one with the Father, and was with him before the world was; and what the Father worketh, it is by the Son; for he is the arm of God’s salvation, and the very power and wisdom of the Creator, and was, is, and is to come, without beginning or end.

“And, we believe, that all the prophets gave testimony of him, and that he was made manifest in Judea and Jerusalem, and did the work of the Father, and was persecuted of the Jews, and was crucified by his enemies, and that he was buried, and rose again, according to the Scriptures.

“And, we believe, he is now ascended on high, and exalted at the right hand of the Father for evermore; and that he is glorified with the same glory, that he had before the world was; and that even the same that came down from heaven, is ascended up to heaven, and the same that descended is he that ascended.

“And we believe, even that he that was dead, is alive, and lives for evermore; and that he cometh, and shall come again, to judge the whole world with righteousness, and all people with equity, and shall give to every man according to his deeds, at the day of judgment, when all shall arise to condemnation or justification; he that hath done good shall receive life, and he that hath done evil, everlasting condemnation.

“And we believe, he is to be waited for in spirit, to be known after the spirit, as he was before the world was; and that is the knowledge unto eternal life, which all that believe him do receive; he subdues death, and destroys him that hath the power of it, and restoreth from death to life, and quickeneth by his Spirit, all that the Father hath given him: And we believe such he justifieth and sanctifieth, and such are taught of him; but he condemns all that believe not, but continue in unbelief, and are not taught of him. And this we faithfully believe.”—P. 440.  
—1659.

From a work, entitled “Satan’s Design Defeated,” &c. I extract the following accusations and replies:

“They hold that Jesus Christ died only signally, or exemplarily, and that we are justified by the suffering of Christ in us; and to be healed by his stripes, is to be stripped off, or from, sin.”

“Answer. Jesus Christ died, and rose again, and ascended according to the Scriptures, this we do believe: And Christ was and is the substance, the end of all signs and examples, yet was he an Example to the saints; and the apostle exhorted to walk as they had Christ for an example; and while he was in the world, he did, and spoke, and acted many things as parables, signs, and examples, the substance of which is to be received in the saints, and known by them through the Spirit; and we believe saints are justified by Christ, and through faith in him, which was, and is, and is to come, who is blessed for ever; and none are justified by his death, and suffering, and blood, without them, but who witness Christ within them; for all are reprobates, and to be condemned, and cannot be justified, that have not Christ in them; as thou mayest read, except Christ be in you, ye are reprobates: And all that believe in Christ, and receive him, they are healed through his sufferings and stripes; for he sanctifies them, and gives them remission of sin, and justifies them; and in him, the saints are complete, and the new man, the regenerate, is justified; and the old man is in the degeneration, and knows not Christ in him, and hath not received him, but only heard of him without him, and believes the relation: But this faith doth not justify; for all the false Christians upon earth have this faith: but that faith alone



justifies, which gives to receive Christ, and him to live in us, and to dwell in us by that faith."

"Object. They utterly renounce the doctrine of justification, by the imputation of the righteousness of Christ, or by the obedience he performed, or sufferings he sustained or underwent, in his own person without us.

"Answer. This is partly true, and partly a lie. We do indeed renounce the profession of justification, by the imputation of Christ or his righteousness performed without men, by men while they are in the degenerated estate, and unconverted, and unreconciled, and unborn again; for by such profession of justification, many deceive their souls: But yet, we say, that righteousness is imputed to us, and reckoned unto us, who believe in Christ and have received him; even the obedience and sufferings that he performed without us, is ours, who have received him within us, and witness Christ in us, and therefore we are not reprobates; yet we do acknowledge he wrought perfect righteousness by obedience and sufferings, without us, and that righteousness is ours, by faith; which faith hath received Christ to dwell in us; and he and his righteousness, his obedience and sufferings, we enjoy in us, in spirit: If any can receive it, let them; for that he wrought righteousness, this is acknowledged: but who have a part in this righteousness, that is disputable."—P. 515, 516.  
—1659.

In a paper entitled "Some Considerations presented to the King of England," &c., he says—

"I do testify unto the king, and before the whole world, that we [the Quakers] do profess and believe, concerning the Father, Son, and Spirit, and the Lord Jesus Christ, and the blessed Gospel, and the Holy Scriptures; I say we do believe, and make profession in truth and righteousness, concerning all these things; and by our doctrines and instructions, do persuade all people to believe, and not seduce any from these truths of the gospel: and this is known, through these kingdoms, concerning us, though we stand now accused falsely, concerning these matters, before the king. But as for the Scriptures being the rule of life, we say the Spirit of God that gave forth the Scriptures, is the rule of life and faith, unto the saints, and leads not contrary, but according unto, the Scriptures; in the belief and practice of whatsoever the Scripture saith."—P. 758.

## FRANCIS HOWGILL.

From an essay, entitled "The Heart of New England hardened," I extract the following, viz.—

"Secondly, They deny Christ to be God and man in one person, and Christ to be a distinct person from the Father, and they acknowledge such a Christ, as unchrists Christ; and when they say, Christ manifest in the flesh, they mean not as the Scripture, but fallaciously."

"Answer.—We say, according to the Scripture of truth, and not according to thy fallacy, that in the man, Christ, did the fulness of the Godhead dwell, and God was in Christ, reconciling the world unto himself; and he saith, I and my Father are one, and the Father, the Son, and the Spirit, subsist in one eternal Power, Life, and Glory; which thou, with all thy stupid generation, are ignorant of: And that Christ we acknowledge, is such a Christ as is able to save to the utmost, them that come unto him, and receive him, and believe in him; and is such a Christ as is able to raise them that have been dead, and such a Christ as giveth eternal life to them that believe."

"When we say Christ manifest in the flesh, we say, that holy thing which was brought forth, and born of a virgin, and conceived of the Holy Ghost, in whom the fulness of the Godhead dwells, in whom the eternal power of the Father was manifested, that he was the Christ which was manifested in the flesh and justified in the spirit, preached among the Gentiles, seen of angels, and received up into glory; and this is according to the Scriptures of truth, and thy judgment must be judged."—P. 303, 304.—1659.

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 GEORGE FOX THE YOUNGER,

In his works, p. 52, says, "But further, in the fear and wisdom of God, for the satisfaction of the simple, I do declare, in plain word, that I do believe in the true Christ, the Lord of life, who was glorified with the Father before the world began, and I do believe that he was in due time made manifest in that body of flesh, who was called Jesus,

and that in him the fulness of the Godhead dwelt bodily, who was supposed to be the carpenter's son, whom the Jews crucified without the gates of Jerusalem; and I have remission of sins through his blood, who is the Lord of life; and he was buried, but he is risen, and ascended and sits on the right hand of the Majesty on high."

From a piece, entitled "A Message of tender love unto such professors as have attained any true sincerity, simplicity, and zeal for God, in their professions," &c., I extract the following:—

"Friends, the Eternal Being, which giveth being to all his creatures, hath largely manifested his love unto the world, in giving his Only Begotten to be the light of the world; who doth enlighten every one that cometh into the world, that all through him might believe: And inasmuch as he, in the fulness of time, sent forth his Only Begotten, full of grace and truth, into the world, in a body which he had prepared him, therein to do his will; which body the only begotten of the Father freely gave and offered up for a sacrifice for sin, and so, according to his grace, he tasted death for every man, and by his offering himself once for all, he hath put an end to all the sacrifices and offerings mentioned in the law, which could not make the comers thereunto perfect, (nor those that offered them,) as appertaining to the conscience; so Christ, the one offering, is become the propitiation for the sins of the whole world, who wrought eternal salvation for all them that obey him: and here is the one offering which perfects for ever them that are sanctified.

"And he having accomplished the will of the Father, in that body which was prepared him of the Father, in which he came into the world, he again left the world, (he not being of the world,) and ascended unto the Father, from whence he proceeded, and sat down on the right hand of the Majesty on high, and is now glorified with the same glory that he had with the Father, before the world began: Yea, the same that descended into the lower parts of the earth, is also the same that ascended far above all heavens, that he might fill all things; and being one with the Father, and in the Father, and the Father in him, his presence filleth heaven and earth; and being the Son in the Father, he hath power as the Father, to quicken whomsoever he will, that all men might honour the Son as

the Father, by whom all things were made that were made, in whom we live, move, and have a being: And he hath a name given him above every name, to which all things must bow, which is called the Word of God, or Jesus, because he is a Saviour, and saveth his people from their sins.

"This is he that is given to be the Head of the body, which is the congregation of the righteous, the fulness of him that filleth all in all; that he, in all things, in whom all fulness dwells, might have the pre-eminence; being the express substance of the Father's glory, and the very virtue of his being, one with him in nature, and one in name; for as the Father is divine, so the Son is also divine; and as the Father is called the Light, so the Son is also called the Light; the Father is called the Mighty God, so is the Son also; yea, the Son's name is called Wonderful, the Mighty God, the Everlasting Father, (mark that,) the Prince of Peace, of whose government there shall be no end."—Works, p. 164.—1660.

To the foregoing essay, the following note is attached:—

"So that none shall be able in the day of the Lord to plead or say; Lord, because our first parents fell from thee, and became dead unto thee, and so were driven out from thy presence, and we being brought forth in this unreconciled state, there was no way left unto us to approach or come near unto thee, to lay hold of the grace that thou offerest unto all, by reason of thine anger: I say, none shall be able thus to plead; for Christ the Father's love, hath consecrated a way, by his freely giving up himself a propitiatory sacrifice, which appeaseth God, and therefore it is said, that God was in Christ reconciling the world to himself, not imputing sin unto them. So he that perisheth, it shall be for his own sins, not for his parents'; but because he believed not in Christ, who hath freely made a way for him to come unto God, and by the power of his life visiting him, puts him in a capacity to receive the free grace, which bringeth salvation, which to all men hath appeared."—Works, p. 152, 153, 154, 155.—1660.

He also wrote the following Confession of Faith, "for the satisfaction of some tender, conscientious persons, who had heard false reports of him:"—

"First, As concerning Jesus Christ, that was supposed to be Joseph, the carpenter's son, who, as concerning the flesh, was crucified and put to death at Jerusalem, between

two thieves, upon the cross at Mount Calvary: I do believe he was the Son of God; and that that very body, that the soldiers pierced, was the very body that was prepared by the Father for Christ, the true Saviour, to come in, to do the will of the Father that sent him: and I do believe that, by the grace of God, he tasted death for every man, that as many as believe in and obey him, whose soul was made an offering for sin, might have eternal life, through him, who gave his precious life for a ransom for many.

“Secondly, I do believe that no man can be justified by the works of the law, nor by any work of his own; but he or she that is justified in the sight of God, it is freely by his grace, through faith in Christ Jesus, who creates such unto good works, which God hath ordained, that they that are justified should walk in.”

“Thirdly, Touching the resurrection: it is a mystery which the carnal mind can never comprehend, but they that come to witness a part in the first resurrection, which is Christ Jesus, the Light of Life; they in his light may come to perceive the mystery of the resurrection; but if truth can be received and understood, then it will appear and be manifested to such, that I do not deny the resurrection: for I do verily believe, that the hour is coming, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation: but to fools that say that this body of natural flesh and bones shall be raised, I say, that body which is sown, is not that body that shall be; but God giveth a body as it pleaseth him, yet to every seed its own body; now, there is the seed of the serpent, and the seed of Christ; and they that can discern the body of each seed, are not the fools which are questioning how the dead shall be raised, and with what bodies they shall come? for they know all mankind will be found to be one of these seeds, and that every seed shall have its own body.

“Fourthly, Truly, if I did not believe that there was a glory to come more than what is here, surely although the good presence, peace and consolation of God is in me, and his glory rests richly upon me, yet I should think myself to be in a more miserable condition than very many: but for the glory that is set before me, which Christ in me is

the hope of, (which anchors and stays my soul,) I am content to endure the cross, and patiently to bear the affliction and sufferings of this present life, not counting them worthy, though ever so great, to be compared to that eternal weight of glory, which I do believe shall be revealed and given unto me in the world to come.

“And as I do steadfastly believe, that there is a glorious state to be entered into after this life, by all them that shall be found in the immortal seed, wherein they shall be swallowed up of life, glory, and immortality; so I certainly believe, that there is a woful, dreadful, horrible state to be entered into after this life, by all them that shall be found in the seed of the serpent, wherein they shall be swallowed up of perpetual torment and misery, where the worm dieth not, but shall gnaw everlastingly, and the fire goeth not out.”—Works, p. 208, &c.—1661.



#### JOHN WHITEHEAD.

In “A small treatise, wherein is briefly declared some of those things which I have heard, and seen, and learned of the Father, &c.,” after speaking of Jesus Christ, the true Light, as the only begotten of the Father, the first born of every creature, which is the beginning and end of all things, the rock of ages which followed Israel in the wilderness, and hath appeared unto all men, &c., he goes on to say:—

“I also saw how in his humiliation he was in fashion as a man, compassed by the virgin’s womb, brought forth, and touched with a feeling of our infirmities, yet without spot of sin, perfect in holiness, having the Spirit without measure, and the fulness of the Godhead in him: Yet was he a man of sorrows, rejected of men, judged a blasphemer, and not worthy to live by the chief priests and pharisees that had the Scriptures; and Pilate, that had natural learning, Hebrew, Greek, and Latin, delivered him to be crucified; and after he had witnessed a good confession before him; he tasted death for every man; of which it was impossible for him to be held; therefore he rose by the power of God, and in divers manners appeared to his disciples: After which, he that descended did ascend far

above all heavens into the glory of the Father, with which he is glorified as he was before the world began, having that name which is before every name, that he had in the beginning, which is the Word of God, the Eternal Life that was with the Father, which doth enlighten men, that through him, who is the Way, Truth, and Life, man may be reconciled and have access unto God, who only hath Immortality, dwelling in the Light to which no mortal eye can approach, and without which no man hath seen or shall see God. Therefore, O man! whose soul is immortal, wait to have its eye opened in the Light, that thou mayest see God, and walk with him in the garden, as in the beginning, before the fall and separation was, or ever the evil eye was open, or the immortal eye overshadowed by death."—Works, p. 93, 94.—1661.

From a treatise, entitled "A Manifestation of Truth," I extract the following, viz:—

"Concerning salvation by Christ, we say and believe, that without the sufferings and death of Christ at Jerusalem, no man can be saved, justified, or sanctified, and therefore do they maliciously, or, at least, ignorantly, slander us, who say we expect not to be saved by Christ's sufferings at Jerusalem, but by Christ's sufferings in us; for such words did never proceed from us; though we say that it is not an historical knowledge and belief of what Christ said and suffered at Jerusalem, sixteen hundred years ago, that can or doth save any man, without feeling of his Spirit, power, and life made manifest within, to make them conformable to him in his death, and raise them together with him to live in the virtue of his life; by which life, we, as well as the ancient Christians, are saved, and we are sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God, which mightily worketh in us, and all his works are perfect: And therefore, I do distinguish betwixt the righteousness which is of faith, which the Spirit worketh, and the righteousness which is of the law, performed by man's own strength; for though the one be as filthy rags, yet so is not the other; therefore is he the enemy of righteousness that mingles them both together, and treads them under foot as dung and dross: Therefore let all that love their souls, love Christ the righteousness of God, and follow after him, that they may be made righteous, and have that boldness in the day of

judgment which the ancient Christians had, because, said they, as He is, so are we in this world."—Works, p. 134, 135.—1662.

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RICHARD HODDEN.

The following quotation is from a work, entitled "The one good way of God," &c., written by Richard Hodden, viz;—

"In the next place, truly to know this one Lord Jesus Christ come in the flesh, as the new and living Way to the Father, the Immanuel, God with us; making the atonement by the blood of his cross, to have all things subject unto him, his servants in him and he in them; which is the great mystery of godliness, hid from ages and generations until the fulness of time, and then manifested in the flesh, justified in the Spirit, believed on in the world, and received up into glory: Which none of the wise men of the world ever knew or can know by all their learned skill of earthly wisdom, nor any man that lives after the flesh, or satisfieth himself with hearing, reading, telling or talking of Him, or concerning what he or his apostles did, said, or suffered; as those that vainly take his name into their mouths, on most occasions of their invented ways, but know him not, neither by his divine nature nor name, nor how God and man became one Christ Jesus; how that which may be known of God is manifest in man; how he is the Wonderful, Counsellor, the Mighty God, the Prince of peace, the Author and Finisher of our Faith. How he saves his people from their sins, is the Reconciler without imputation of sin: how he is formed in his servants, and cleanseth them by his blood from all sin and unrighteousness; how they take up the cross and follow him, or what the cross is: how the body becomes dead because of sin, and the spirit alive for righteousness' sake: how they are members of his body, of his flesh, and of his bones: how he is their Leader, and Captain of Salvation, made perfect through sufferings: how they are baptised into his death, and saved by his life: how the union is perfected in all the parts and members of his body, the church: What the church is, or how his body, or what it

is to eat his flesh or drink his blood, without which, as himself said, we have no life in us. How every knee shall bow to him, of things in heaven, in earth, and under the earth, and confess that Jesus Christ is Lord, to the glory of God the Father: how he is that blessed and only Potentate, King of kings and Lord of lords, the Head of all thrones and dominions, and every name that is named."—P. 10, 11.—1661.

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CATHARINE EVANS AND SARAH CHEEVERS.

In a brief narrative of the sufferings of these Friends in the Inquisition at Malta, in consequence of their religious principles, there is an account of an examination which they underwent relative to their faith. In the course of this, they thus declare their belief in God and in his beloved Son, viz.—

"We do believe in God, and in Jesus Christ, which was born of the virgin Mary and suffered at Jerusalem under Pilate, and arose again from the dead the third day, and ascended to his Father, and shall come to judgment, to judge both quick and dead."—P. 6.—1662.

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SAMUEL FISHER.

"And because we make mention of Christ in us, and the righteousness of the law as necessary in order to salvation, to be performed and fulfilled in our own persons, as Paul does, Rom. viii. 4., though we mean no other righteousness than the same that is in Christ, and is wrought in us by no other power than that of Christ, and that same Christ too, of whom the Scripture speaks, that 'to him give all the prophets witness,' Acts x. that in his name and through faith in his name alone, whoever believeth, shall receive remission of sins; than which Christ and his name, there is no other under heaven, given among men, whereby they must be saved; they belie us both to God and men, as deniers of Christ, and of his righteousness, and of justification by Christ alone."—Works, p. 34

JOHN CROOK.

The opposers of Friends having for many years endeavoured to make the impression on the public, that the Society were not believers in the doctrines of the Christian religion; and finding that the declarations of faith repeatedly published by Friends entirely disproved their false accusation, resorted to another slander in order to injure them. They accused them of having changed their faith; asserting, that although the Society, at the close of the seventeenth century, was really sound and Scriptural in its belief, yet the founders of the sect, the first members, held very different doctrines. This charge was strenuously and successfully controverted. Amongst those who wrote in refutation of it, was John Crook. The following is extracted from a declaration of faith which he gave forth in 1663; and reprinted in the year 1698, "in order," says he, "that they may see what myself with our ancient Friends held in the year 1663." Alluding to the unspeakable gift of the Holy Spirit, freely dispensed to all mankind through Jesus Christ our Lord, he says—

"Through this gift we believe, that Christ Jesus, the Son of God, was manifested in the flesh, in the fulness of time. And this we know by the same Spirit, by which our fathers believed he to was come, and Abraham saw his day; by the same we do believe he is come, and do see his day; as also by the prophets' and apostles' writings: which twofold cord is not easily broken.

"We believe also, according to the Scriptures of truth, that this same Jesus hath God highly exalted, and given him a name above every name, that whosoever believes in him, shall not perish, but have everlasting life; and that there is not another name, whereby man can be saved, than this name of Jesus Christ; nor is remission of sins to be preached by any other name. But, as we do not believe, that the outward letters and syllables are that name, that are to be bowed unto by the outward knee, no more than the letters and syllables in the words, God or Spirit, seeing the Scripture saith, 'Unto God, who is a Spirit, every knee shall bow,' Isa. xlv. 23.; but that name which saves, is the power and arm of God, that brings salvation from sin, and makes every soul that names it, to

depart from iniquity. This is that name which was preached, and which is preached, through faith in which name, remission of sins is obtained; therefore was the outward word Jesus given him, as his outward name; thou shalt call his name Jesus, for he shall save his people from their sins: mark, for he shall save, &c. So that which saves, is the name, which is to be believed in, which is that arm of God that brings salvation, when no eye pities, neither is there any to help; the power of God that then saves, is that grace that comes from the fulness of Christ the Saviour: and without this virtue, Christ and Jesus are but empty names, 1 Cor. xii. 3. 'No man can say, that Jesus is the Lord, but by the Holy Ghost.'

"We believe also, that this Jesus died for, or because of sin, and rose again for the justification of those that believe in him, as well as to manifest to all the world, that he was the Son of God, and that he thereby spoiled principalities and powers, and triumphed over them openly, and led captivity captive in his own person; yet we believe and know, by his grace in our hearts, that as his name Jesus, without virtue and power, is but an empty word; so his dying, without man's conformity to his death, or being planted in the likeness thereof, or being crucified with Christ, as saith the Scripture, Rom. vi. 2, 3, 4, 5, 6. Gal. ii. 20. will not profit man, as to the salvation of his soul, no more than the naming of his outward name, Jesus, doth at this day make people to depart from iniquity. For we believe, and are sure, that man must die inwardly, as well as Christ died outwardly, and must be put to death in his flesh, as Christ was, in his: for 'he that is in the flesh cannot please God,' Rom. viii. 8. 'neither cease from sin;' 'but he that is dead, is freed from sin,' Rom. vi. 7. And yet man's dying unto sin, and the root and principle of it in himself, is so far from making void Christ's death in his own person, that it establisheth it to all those ends and purposes, for which it was intended of the Father. As the cures which the physician doth, manifest and establish his skill and ability; so doth man's dying unto sin and self, and living unto God, manifest and establish the virtue and power of Christ's death: for as man manifests his being risen with Christ, by his seeking the things that are above, Col. iii. 1, 2. so doth he manifest his knowledge

of the death of Christ, by his being crucified with Christ, and bearing about in his body, the dying of the Lord Jesus; for as it is not an outward belief, gathered from the letter, that will change the heart and life, though the judgment and opinion it may, so is it not a belief from the history, or letter only, that can give man a saving knowledge of the death of Christ; but he must have the same glory and power of the Father in measure, working in him there, to beget faith in his heart, that he may believe unto salvation from his own filthiness and righteousness, as well as confess with his mouth, Rom. x. and must have that spirit in him, quickening his mortal body, as well as to believe that it was in Christ, 'and raised up him from the dead,' Rom. viii. 11. And this man, whoever he be, bond or free, that thus believes the death of Christ, and its satisfaction to God, as well as its usefulness to man, cannot make it void, nor divide it and its virtue upon the soul that thus knows it: but will say, here is a dying man witnessing the death of Christ, and nevertheless the same man living with Christ, and concluding, if Christ had not died, man must have perished in his sin; this being the way found out by God to recover him: whereby he knows Christ, and him crucified, and what the preaching of the cross of Christ is, which is foolishness to them that perish, but to them that are saved, the wisdom of God, and the power of God, 1 Cor. i. 18.

"By this gift of God in our hearts, we further believe, that Christ Jesus rose again from the dead, according unto the Scriptures, and sits at God's right hand in a glorious body; and we believe that our low estates and humble bodies, shall be made like unto his glorious body, through the working of his mighty power, whereby he is able to subdue all things unto himself; and that this mortal shall put on immortality. For though we believe that Christ Jesus hath lighted every man with his light, whereby man may come to know himself lost and undone, as before is said; yet therefore is not every man saved, though the grace that appears to all men is sufficient in itself; but some have the grace of God bestowed on them in vain, not liking to retain God in their knowledge, though something within them shows them what is good; 'but they reject the counsel of God within, or against themselves, to their own destruction,' Luke vii. 30. (see the margin.) And

yet it doth not follow, that the grace is insufficient itself, no more than it follows that Christ's death is insufficient, because he tasted death for every man, and yet every man is not saved. Neither doth regeneration, or the believing in the light of Christ within, make void the death and sufferings of Christ without, at Jerusalem, no more than believing the Scripture-testimony without, concerning Christ's death, makes void the work of regeneration and mortification within; but as the apostle saith in another case, so say I in this, for the man is not without the woman, neither is the woman without the man in the Lord; even so is not the death and sufferings of Christ without at Jerusalem, to be made void and of none effect by any thing within; neither doth the light within make that of none effect, without, but both in the Lord, answer his will: For though there is, and may be, a knowledge and belief of what Christ did and suffered without the gates, in his own body upon the tree, and yet sin alive in the heart, and the work of regeneration not known; yet it cannot be so, where the light within is believed on and obeyed, so as to have its perfect work in the heart, to regenerate and make all things new, and to be of God; this man can never make void what Christ hath done and suffered without: and yet this new birth, or Christ formed within, and dwelling in the heart by faith, doth not limit or confine Christ to be only within, and not without also, but both within and without, according to the good pleasure of the Father, to reveal and make him known; for, 'He fills all things, and the heaven of heavens cannot contain him,' and yet he is at God's right hand, far above all heavens, in a glorious body.

"And we also believe the resurrection of the just and unjust, the one to salvation, and the other to condemnation, according to the judgment of the great day; and then shall every seed have its own body, according to 1 Cor. xv. 36, 37, 38., which we verily believe: for if the dead arise not, we are, of all men, most miserable. But because we dare not be so foolishly inquisitive, as to say, With what bodies shall they arise? Therefore do some say, We deny both the resurrection of the body of Christ, and of all that shall or will be dead: but this also is false; for 'every man shall be raised in his own order; but Christ the first fruits,' 1 Cor. xv. 23. And we believe they shall

be raised with the same bodies, so far as a natural and spiritual, corruptible and incorruptible, terrestrial and celestial, can be the same.”—P. 364, &c.—1663.

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WILLIAM SMITH,

In his “New Catechism,” after illustrating the belief of the Society of Friends in the sufficiency of the grace of God, proposes the following query and answer:—

“Q. But if all these things be done for you by Christ, within you, then what do you believe concerning that great work, which by the death of Christ, was accomplished on the cross in time past, according to the Scriptures: or doth not this your faith concerning such things done for you, by Christ in you, make void his death upon the Cross, and the benefit which is to be received thereby?

Ans. “We believe, that all things which are spoken by the holy prophets and apostles concerning Christ, are true according to the Scriptures: We believe that all the dispensations of God, which are manifested by the Scriptures, are altogether true, and that they were all fulfilled according to the determinate will and counsel of God: So that our faith concerning Christ in us, and the work which he there worketh for us, doth not [at] all make void any of the dispensations of God, which in times past were revealed unto his holy prophets and apostles, and by them testified in the Scriptures: so that the work which the Father then gave unto the Son to do, we believe that he fulfilled according to the Father’s will; and that all things pertaining to life and salvation, were fully and perfectly in him, and that he humbled himself to the death of the cross, and from death did rise again: and we believe that he is the resurrection and the life, and gives eternal life to all that believe in him: but that any do believe in him as he is Christ, who are despisers of his light and life in them, that is not our faith; for as we know him in us, and so have our faith in him; we likewise know the dispensations of God in times past, and the end of their manifestation, and the time of their finishing, and the Scriptures are fulfilled in us, who live in the faith of Christ, and walk in his Spirit: and we also know, and believe, that he is the same

Christ in us, which in dispensations past did humble himself to the cross, and doth perfect his work in us, according to the determinate counsel and will of the Father: so that our faith concerning Christ in us, doth not at all make void what he hath done or wrought in times past, but doth fully and perfectly establish it as a true dispensation; and by our faith in Christ, we know in a good understanding, the things that are past, present, and to come; and that Christ is yesterday, to day, and the same for ever; and of his life, nature and being, there is neither variableness nor changing, but an enduring substance of immortality; who is glorified with the Father, in the same glory that he had with him before the world began; who, through every dispensation, hath manifested his glory; and in this dispensation of his light and life he is come unto us; and we know him to be the First and the Last, the Beginning and the Ending, for him hath God the Father sealed; and in Him, our faith stands steadfast."—Page 136.—1664.

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LUKE HOWARD,

In a postscript to a treatise, entitled "A Looking Glass for Baptists," says:—

"Christ Jesus was glorified with the Father before the world was, and in time manifested to the world, in that body, which the Father had prepared Him to do his will in; whose name is called the Word of God, by which the world was made, who took upon him the seed of Abraham and [was] declared to be the Son of David, according to the flesh, but the Son of God, according to the Spirit, by the resurrection from the dead: Who had all power in heaven and earth given to him, by which he gave commission to his apostles or messengers, to baptize into the name of the Father, Son, and Holy Ghost, which is into the nature and life of each, which is one divine nature, and these three being one in nature and being, and every one which is herein baptized, knows the Father and the Son by the Spirit, which to know, is eternal life, &c.—P. 13.—1672.

In a pamphlet, called "The seat of the scorner thrown down, &c.," he says:—

“And now what is written in the Holy Scriptures concerning Christ Jesus, his birth, suffering, death, resurrection and ascension, we do believe as much as any men living, and so I do believe Paul did, who said, ‘henceforth know we him no more.’”—P. 17.

Again—“That Christ Jesus, who offered up his body through the eternal Spirit, and poured out his soul unto death, and tasted death for every man, those his sufferings have a living extent unto every one that doth believe, and feel the power by which he laid down that body and took it up again; and these are they, unto whom he becomes a Saviour from sin, and gives them an inheritance in glory.”—Page 17.—1673.

CHARLES MARSHALL,

In a piece, entitled “The way of Life revealed, and the way of Death discovered, &c.,” speaks thus of our Lord and Saviour Jesus Christ, viz.—

“Amongst many other appellations, he hath been declared a Priest for ever, after the order of Melchisedeck; the Rock that followed Israel, who was in the church in the wilderness; a King, a Lawgiver, Wonderful, Counsellor, Prince of Peace, a Branch, a Light to lighten the gentiles, the Arm of God’s salvation; a Covenant, Messiah, Leader, a Commander, a Captain, the Horn of God’s anointed, a Stone of Stumbling, a Foundation laid in Zion, the Corner Stone, the Word of God, the Word that was in the beginning; the true Light that lighteth every man that cometh into the world, the Truth, the Way, and the Life, King of kings, Lord of lords, Christ, Emmanuel, Jesus, the Beginning of the creation of God, the First-born of every creature, the First-begotten from the dead, the faithful Witness, Alpha and Omega, bright and morning Star, the Image of the invisible God, the Offspring of David. Under these, I say, and other names and denominations, hath he been spoken and declared of and by, who still hath a name that no man knoweth but himself, who is that one eternal Fountain of blessedness, and the one precious Saviour, and there is no other besides him, although diversely denominated, according as his Spirit

gave utterance, to demonstrate him to those, unto whom his servants spake, prophesied, and wrote.”—P. 63.

“The travail in spirit of the messengers and servants of the Most High in ages past, was the same as now it is, viz. To turn people from darkness unto light, and from the power of Satan to the power of the Living God; thereby in no wise invalidating Christ Jesus, his manifestation in that bodily appearance, neither his sufferings, death, resurrection, nor ascension; but brings all people, guided thereby, unto that which will open the eyes of their understandings, whereby they all come unto such a condition, and spiritual understanding, as to see and know their benefit by that appearance of the Saviour of the world; for this we testify, All are perfected by that one offering that are sanctified.”

“Now for the sake of all who do or may desire after the true and saving knowledge of Christ Jesus, it is on my spirit yet further to open and manifest the nature and property of this principle and light; whose fountain is the eternal Being, and everlasting Ocean of Divine fulness, and its nature and quality is one with this Fountain from which it comes: John testified, In the beginning was the Word, and the Word was with God, &c. In him was life, and the life was the light of men.—He also testified, that he was not that light, but came for a witness, to bear witness, that that was the true Light, which lighteth every man that cometh into the world: so the original of this light is Christ Jesus, the Word.

“But some may query thus, Is Christ the Light in every man? To which I answer; Christ doth appear by his light in every man; and the Light which comes from Christ is in every man; as is clearly demonstrated from the Scriptures of Truth; and though I account it unnecessary to answer the curious inquiries of such, who seeking to know much, do not walk answerable to what they know; yet for the sake of such whose understandings are not opened, and yet are inquiring the way to Sion, I add this similitude: The natural sun is placed by the Creator to lighten the outward world, and doth extend from its body, a measure of its light and natural property, shining on the just and the unjust, and so doth daily give forth of that virtue which is inherent in itself; when the sun shineth on any object whatsoever, we sometimes say, the sun there

appears, and other times we say, there is the sun; the propriety of either of which manner of expressions, I suppose, none will question; for light in that appearance is seen, and virtue is felt, penetrating to the refreshment of our natural bodies; and this light and heat is inseparable from the fulness; and notwithstanding it daily shineth and displays its virtuous life into, and over all the earth and its inhabitants, yet its body is not any way exhausted or altered through ages and generations.

“And so, I say, that Christ, the universal Fountain of Life, the Sun of Righteousness, the Ocean and fulness of spiritual light, life, and virtue, from whence is communicated a measure of his nature, property, and quality, is given of the Father, to enlighten all the sons and daughters of men, who accordingly are all enlightened with his spiritual appearance; and though this appearance cannot be called the fulness, yet being a measure of that fulness, it is one in nature and property with, and inseparable from, the fulness; and though through its virtue life is daily communicated unto the sons of men, who waiting for the appearance thereof, as for the morning light, cannot live unto God without it, yet doth he admit of no diminution, alteration or change; but all fulness of divine light, life and glory, doth and shall, through every age and generation, remain with him: and albeit the veil of darkness hath overshadowed the hearts of some, so as when we give testimony unto the universal appearance of the Sun of righteousness, in the hearts of all the sons and daughters of men, they are ready to say, such a testimony leads to the diminishing of that glory and honour which belong unto him, as he is the Fulness, and sitting at the right hand of the Father; inferring from such our testimony, as if, whilst we testify to his appearance in our hearts, we exclude his presence elsewhere; which inference, I say, is as irrational, as it would be for any to conclude, that because we say of the shining and appearance of the sun, there is the sun; or the sun there appears; therefore we exclude the being of the sun elsewhere. For its virtue is communicated to our natural bodies, every one having in measure some enjoyment of the virtue or light of the natural sun, which is light to the eye, even as the outward eye is light to, or of the natural body; and whosoever they are, whose invisible senses are quickened by the influencing

virtue which proceeds from the eternal Sun of righteousness, do thereby see and discern, that these things are according to the clear manifestation of truth in their inward parts; and from a true sense thereof, can of a truth give this certain testimony, that Christ, the Lord, by his holy quickening spirit, hath appeared in them, to the quickening of their immortal souls; and that through their believing in the light, and obedience to his appearance, being come out of that state which is reprobated by the Lord, can of certain experimental knowledge say, Christ is in us the hope of glory. And so when we direct people to this Word, Light, Law, Grace and Spirit, we do not thereby intend, that Christ Jesus, the Light of the World, and Gift of God, is not the true Saviour, Redeemer, and Reconciler of mankind unto God.”—Works, page 71—76.—1673.

In an essay, entitled “A Warning unto the Rulers and People of England,” he says:—

“So hath there been an endeavour in our day, to misrepresent the servants and people of the Lord, as deniers of salvation by Jesus Christ; making his birth in Bethlehem of Judea, his travails, sufferings, blood, death, resurrection and ascension, of no value; deniers of the Scriptures of truth; and instead thereof, preaching up salvation by meritorious works of our own; and in short, representing us as enemies to Christianity: concerning which charges, and every particular of them, full, clear and demonstrative answers have been and are given, unto which I refer all unsatisfied persons. That which lies on my spirit at this time, is to declare in the presence, name and power of the Everlasting God, that these things spoken and written of us, are as false as the accusations of the Pharisees concerning Christ Jesus, and as false as the accusations of the Jews concerning the Apostles—For,

“1st. We declare to all nations, tongues, and languages, that we believe in the One, Holy, everlasting God—

“2d. We believe concerning him, that he is a Spirit; and concerning his worship, that it is in Spirit, and spiritual—

“3rd. We believe, preach and publish salvation in or by no other name, but in, by, and through him, of whom all the prophets gave testimony, [whom] the apostles

preached, the primitive saints believed and received, namely, Jesus Christ."—Page 128.—1674.

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WILLIAM BAYLY.

In a work, entitled "Rebellion Rebuked," written by this Friend and John Crook jointly, the following language is used:—

"We believe and testify, that this Jesus of Nazareth wrought out or fulfilled all righteousness in his obedience both in doing and suffering the holy law and will of God, and that this righteousness, so wrought out and fulfilled, was not for himself, but for or because of, all such as truly seeing they have no covering or righteousness, of their own, flee unto and lay hold of him and his everlasting righteousness, by a true and living faith. And we do further testify, that this choice raiment of Christ's righteousness, is not brought forth and put upon the back of any prodigal, while he remains in a far country, feeding amongst the swine, but at, or upon, his return to his Father's house. And such poor, naked, starved, and undone sinners, as in themselves, seeing their own righteousness to be as a filthy thing, are the proper subjects of this righteousness, as being now made meet to be partakers of it."—P. 19.

"We believe and testify, that this blood exceeds not only the blood of bulls and of goats, but the blood of the best man or men that ever was or shall be in the world. And we do in the sight of God really own the blood of the Son of man, both according to the history and in the mystery, (as we do his cross,) both as shed for us, and to be drank by us, both as bespeaking remission of sin past through faith in it, and as sprinkling the conscience of true believers, and cleansing them from all sin. Therefore it is called the precious blood of Christ, as being of an incorruptible nature, 1 Pet. i. 18, 19, and is therefore said to speak better things than the blood of Abel, being by way of emphasis, called the blood of his dear Son, &c., and is also called a price; 'yea, ye are bought with a price,' 1 Cor. vi. 20. By all which it is manifest to be of infinite value, both in the account of God, and all those

that know it, by being witnesses of its virtue, sprinkling their hearts from an evil conscience, Heb. x. 22. But because we testify, that it is not the notion, or bare historical and literal belief of those things, that justifies or makes us really free from that wrath which comes upon every soul of man that doeth evil, whether Jew or gentile, professor or profane; but only the life and virtue of this blood, received into the heart by that living faith, which Christ alone is the author of; therefore we are branded with slighting the blood of the man Christ, &c., though we testify our esteem thereof, both in the history and in the mystery, and that without the life and virtue of this blood there is no remission."—P. 20.

"And be it known to thee and all the world, that the Quaker owns no other righteousness to be justified by, but the righteousness of Jesus Christ; the righteousness which is of God by faith in him, according to the Scriptures of truth; nor no other name under heaven by which men can be saved, whatever any of you dream of them; and yet they desire that those gifts and virtues which the Spirit of God works in their minds, may stand and be increased, according to that good exhortation, 2 Pet. i. 5; 'Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, &c., for he that lacketh these things is blind.'"—P. 37.—1673.

In reply to W. Haworth, who charged Friends with being proud and pharisaical, and despising Christ's blood which was shed for them on the cross, he says—

"What! our perfection the same which every babe in Christ hath, and yet proud, pharisaical, despising Christ's blood, not prizing his sufferings and atonement, and a deceived people; how can this be, W. H.? Surely thou hast greatly belied and abused the babes in Christ, as thou wilt remember one day; for we do highly prize the blood, sufferings, and atonement of Christ Jesus, beyond expression, though such as thou speak all manner of evil against us falsely, as God is our witness, &c."—"Counterfeit Convert discovered," p. 98.—1676.

To the assertion that the person of Christ was the Alpha and Omega, &c., he replies:—

"Is this then thy real description of the person of Christ thou so much talkest of? Surely as the Alpha and Omega, the Tree of life, the Rock of eternity, he was before his

coming in the flesh, or the virgin Mary was born, of whom Christ according to the flesh came: What is then become of the glorious manhood and body of Christ? Is not that his person?"—Ib. 99.

To the same opponent, he says:—

"How darest thou say that I called the Light, the blood of Christ, or the blood that cleanseth, as in the 139th p. of thy book? Let the reader see that 43d p. of my book thou quotest, where my words are these, But the precious blood of Jesus Christ, as of a Lamb without spot and blemish, 1 Pet. i. 18."—P. 107.

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#### CHRISTOPHER TAYLOR,

In his reply to William Haworth, says—

The thorough work of regeneration "cannot be without true justifying faith in the Son of God, by virtue whereof this work is wrought in the heart. Yet he [the opponent] saith this is not sufficient for salvation, but calls this inward work of Christ, legal righteousness; therefore he denies the perfection of the work of Christ, what he did for us in the days of his flesh and at his death, and the efficacy of that one offering and blood that was shed for us, and was for the perfecting of the sanctified ones, that so they might be brought into the everlasting kingdom of his glory, in which is peace, completing and perfection, union and communion with God in Christ Jesus." *Rebellion Rebuked*, p. 123.—1673.

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#### EDWARD BOURN,

In his reply to Dr. Good's pamphlet against Friends, states the following objections and answers, on behalf of the Society, viz.—

"Thou sayest that we say, Christ did not make satisfaction for the sins of men.

Ans. "By one offering he hath perfected for ever them that are sanctified; and we are not redeemed with corruptible things, but with the blood of Jesus Christ as of a

Lamb without spot; and we have an Advocate with the Father, Jesus Christ the righteous, and he is the reconciliation for our sins, and not for our sins only, but for the sins of the whole world.

“And thou sayest that we say, Justification is not by imputed righteousness, and that good works are the cause of our justification.

Ans. “Christ Jesus is our righteousness and sanctification and redemption: God hath made him so, and we are justified freely by his grace, through the redemption that is in Christ Jesus, and therefore by the works of the law, there is no flesh justified, Rom. iii. 23. We are justified by faith in Christ Jesus, which, the work of faith which works by love, is not denied by the apostle nor us; if thou deniest that, thy faith is dead.”—P. 6.—1675.



#### GILES BARNARDISTON.

Amid the many deep trials and sufferings which fell to the lot of our worthy and honourable predecessors in the religious Society of Friends, there were few that occasioned them greater affliction than the defection of false brethren. They had much to endure from unrelenting persecutors, who stripped them of their outward substance, inflicted upon them severe corporal punishments, or dragged them away to prisons and loathsome dungeons. Yet all these were less keenly felt, than the opposition they met with, from those who had known and enjoyed the blessedness of the truth, as it is in Jesus; but for want of humble watchfulness, and reverent dependence on Him, fell away from a good estate, and became open opposers of that gospel, which they had once believed in and obeyed. Speaking of such as these, our worthy elder George Fox says, “I have observed, that they who have been convinced, and have not lived and walked in the truth, have been the worst enemies to the truth, and done most hurt amongst Friends in the truth, and to others. In these I have seen fulfilled, what the Lord did long since show me, ‘that such would be greater deceivers than all the priests and professors.’ For such as come as far as Cain, Balaam, Korah, and Dathan, who could preach Christ, and

say they had preached in his name; such as came to be apostles, and had tasted of the power of Christ, and then turned from it; such could yet speak their old experiences, and have good words like Korah and Balaam, but not keeping in the life and truth, they deceived the hearts of the simple.\*

\* The most extensive division that occurred amongst our early Friends, and which occasioned them greater distress and trouble than any other, was that which originated with Wilkinson and Story. The following account of its rise and progress may not be uninteresting to the reader, and will show that it proceeded from the same spirit of disaffection to the wholesome restraints of discipline, joined to the restless ambition of some aspiring persons, and the libertine views of others, that have produced such sorrowful effects in the present day.

Whilst the persecution of Friends was raging in many parts of England, there occurred some division amongst the people called Quakers. "Those who first appeared to head it were John Wilkinson and John Story, preachers among them, who showed themselves discontented against George Fox, chiefly about the management of church affairs, because things did not always go as they would have them—and since George Fox had been the first instituter of good order amongst his Friends, he was the chief object of the envy of the malcontented. And because, in the beginning, there were no such meetings, or discipline, and yet they had lived in mutual peace and unity, it was asserted that such meetings were needless, and that every one ought to be guided by the Spirit of God in his own mind, and not to be governed by the rules of man."

"In great communities, some men are generally to be found who love to govern without being fit for it; so some of these soon adhered to Wilkinson and Story, besides several others, who, in time of persecution, rather would have met privately, than come into public meetings, and so be exposed to the fury of their enemies, and such also as would rather pay tithes to the priests, &c., than suffer spoil or imprisonment for the refusal thereof. Hence arose a schism or rent, first in the north of England—and some who went under the denomination of Separatists, began to keep meetings by themselves, and so to leave their former Friends, though they pretended to agree with them in matter of doctrine. To these Separatists, afterwards resorted such as were not strict livers, and therefore were unwilling to submit to church discipline; for this was now become the common saying of these people, 'that every one, having received a measure of the Spirit of God, ought to regard that Leader, without minding any rules prescribed by others.'

"At length this rent appeared also in London, where likewise malecontents were not wanting, who, not being strictly conscientious, would rather live without any restraint; and even some that were honest were, by fair words, persuaded to separation:"—"But how specious soever the pretence of these Separatists was, and whatever endeavours were made, [to keep them together,] yet they were not able to continue and subsist firmly; but at length they decayed and



Among the number of these false brethren, who proved themselves enemies to the church and its salutary order, while they made high professions of greater spirituality

vanished as snow in the fields: for the best among them came in time to see that they had been deceived; and the less honest grew worse—for among themselves they were not free from division." See Sewel's History, p. 659.

It is very satisfactory to find, that a considerable number of the more sincere hearted, who had been deluded by this separating spirit, afterwards condemned their errors, and returned to their brethren of the Society of Friends. In an old book kept among the Society Records, at Kendal, [England,] containing testimonies by individuals who had incurred the censure of their brethren, condemning their misconduct, there are several which were given in by those who joined with Wilkinson and Story; one of which is signed by thirty-nine persons.

There is also extant a remarkable Epistle, on the subject of this separation, issued "From a meeting held at Ellis Hookes his chamber, in London, the 12th of the sixth month, 1677," and signed by sixty-six Friends. After speaking of the heavenly presence of Christ Jesus with which they had been favoured in their meeting, and the general prosperity of the church, they say:—

"But truly with bowed spirits, and grief of heart, have we perceived the obstinacy and obduracy of some that have gone into the self-will, casting tender love and entreaty behind their backs; setting up, continuing in, and promoting, false and pernicious jealousies and secret smittings, whereby they are darkened in their understanding, and so have, through the power of the enemy of the King of righteousness his peace, set up a kind of standard, of separation from the blessed fellowship and communion that the church of Christ secretly possessed together, to the dishonour of God, his Truth and people; more especially J. S. and J. W., notwithstanding the many visitations and admonitions of love and life, even in the deepest travails, and that from time to time and year to year, particularly the sense and admonitions of the last Yearly Meeting, written in great love, that they might return and be reconciled before they offer their gift, which they have rejected.

"And forasmuch as it appears that they will not come at us or near us, in the peaceable truth, which we have frequently truly desired for their good, but that they go on in their opposition and evil smiting against the faithful brethren, and practice of the church of Christ, refusing to dissolve their separate company in the north, or to clear their hands of them by a faithful testimony against them, or so much as blot their names out of their paper of separation; and because we are sensible that they have made an ill use of our forbearance, even to strengthen themselves in their separation, and cover their evil designs the more among some simple hearted Friends, persevering therein by word, writing and practice: We are constrained, after this continued waiting and exhortation, thus slighted by them, for the glory of the name of the Lord, the sake of the peace of the churches of Christ, and that we may stand clear in the power of God; of the blood of all, in the great and notable day of account, more publicly to reprove and

and clearer discoveries of divine light, was a certain Jeffery Bullock. Elated by a fond conceit of his own attainments, and mistaking the vagaries of a deluded imagina-

judge them, in these things—and we do hereby reprove, and judge that jealous, rending and separating spirit, and them and their separating company, as being in that spirit of separation, and that by the power and spirit of our God; and we do warn all to whom this comes, to beware of the said J. S. and J. W., whose way, at present, is not the way of peace and Christian concord, for if it were, they would not offer their gift till reconciled to their brethren.

“Therefore, brethren, everywhere, stand up in the power and wisdom of God, for the testimony of truth against that wrong, jealous, murmuring and dividing spirit; and where they come, warn them, in the name of the Lord, to go home and be reconciled to their brethren, and not go thus up and down to offer up their gift (which in this state is not a peace, but a division offering) contrary to the precept of Christ Jesus, our Lord, of being first reconciled, whatever their pretences be; and therein will you acquit yourselves in God’s sight, and show true love and friendship unto them, and those that may be hurt by them; which our friends most earnestly desire, yea that it may be truly well with them, both here and for ever. And from the Lord we say, had they loved the prosperity of Zion and the peace of Jerusalem, more than their own self-will and self-separation, and had they sought the unity that is in the truth, and secret communion of brethren, which stands in that love that thinks no evil, and that wisdom that is gentle, and very easy to be entreated by the brethren; sweet and very precious had our fellowship been together at this day.

“And it is our exhortation to you, Friends and brethren of Monthly and Quarterly Meetings, that you watch in the light and power of God, against this separating spirit that smites at the blessed fellowship of the churches of Christ; and where it enters any, in God’s love to admonish, exhort and warn such to take heed of that ravenous spirit, and to keep the unity and peace of the family of the Lord, the household of Christ; and if, notwithstanding your tender Christian dealing and forbearance, such persons persevere and go on in their separate spirit and practice, let God’s truth be clear of them, and truth set over their heads, according to the blessed order of the Gospel of Christ, settled amongst you; and, dear brethren, be careful not to suffer your meetings, which were gathered, not by the will of man, but by the power and wisdom of the Lord God, to be disturbed, overruled, and spoiled by heady, obstinate, and contentious persons, that disturb the peace of the church of Christ; neither fear man, but eye the Lord, and wait in his power and wisdom to be guided and ordered, and so go on to your work in the name of the Lord; for the seed of life, and not the wisdom that is from below, must rule and have the dominion for ever.

“But forasmuch as the way of the working of this subtle enemy has been, to suggest that it is the design of some to make themselves lords over God’s heritage, and to set up a worldly and arbitrary power in the church of Christ; and then to run out into severe exclamations against imposition, crying up liberty of conscience, thereby casting a

tion for the pure influences of the Spirit of Christ, he adopted and promulgated the false and anti-christian notion, that the gift of divine grace in the soul, superseded

mist before the eyes of the simple, and a stumbling block in the way of the weak; this, we feel ourselves constrained, in the love of the Lord, for the good of all, to declare, and the Lord that gathered us, and [hath] preserved us to this day by his Spirit, is our record, that we deny and abhor any such thing; for we have one Lord, Judge, King, and Lawgiver in the church, and that is Christ Jesus; unto whose light, power and Spirit, we have been turned, and in that have worshipped him, and had fellowship together to this very day, and are your servants for his sake.

"And we are assured in the Lord, that those that keep in the light, and life, and power of Jesus, will have fellowship with us, and truly our fellowship is with the Father and the Son; and though it is far from us to bruise or hurt the poorest or least member in the church of Christ, who may not have that clearness of sight and strength of faith which the Lord hath brought us to, but that they may be cherished; yet by that salt which we have in ourselves from the Lord, are we enabled to savour [distinguish] between the transformations of the enemy, and the scruples of the innocent; and, as to be tender of the one, so to give judgment against the other: And our day and age hath lamentably shown us the effects of that spirit, which, under the pretence of crying down imposition, and pleading for liberty, and doing nothing but what it is free to, endeavoured to lay waste the blessed unity of brethren, and so overrun the heritage of the Lord, that lived together as an orderly family under the law of life, and living order of the gospel, with a loose and unsubject conversation, which would bring confusion in the church:—"

"Oh, Friends! watch in the power of God against this spirit, that would make them twain that God hath made one, and separate what God hath joined together; and you that have any interest in them, and to whom their regard is, O have a care that you give them no strength in their manifest separation; but stand upon your watch tower, dear Friends, in God's love, and touch not with that spirit, the enemy of Zion's glory and her peace, and give not your strength to them, but deal faithfully with them, and seek them in God's way and wisdom; that whatever becomes of them in the end, you may be clear of their blood in the sight of the Lord, and they may not say but that they have had a day of love and visitation: And truly that which has encouraged us in this Epistle is, that good success [which] God hath blessed our like endeavours in his power with; for many [who were] deceived by them, and [had] confederated with them, having seen their snare, in tenderness of spirit have honestly confessed their fault, and are come from them, and have testified both against the separate company, and themselves for having been of it; and now live in unity with their brethren, and feel the joy and quiet habitation, that, in the communion of saints, and fellowship of the churches of Jesus, are enjoyed: Praises to the Lord for ever. And as we desire, so we hope, that more will be brought to the same blessed sense.

"So be zealous for the Lord, dear brethren, and stand up in his

the necessity, and cancelled the benefits, of the coming and sufferings of our blessed Lord and Saviour Jesus Christ. Being rebuked by the Society for this and other errors, he assumed an air of great importance, and inveighed with much vehemence against the faithful elders in the church. His refractory and overbearing conduct, together with the unsoundness of his doctrines, made it necessary for Friends to disown him, which was accordingly done by a large Quarterly Meeting, in the year 1676.

This unhappy man afterwards wrote a book against

Spirit and power for the peace of his church, and in his precious, peaceable life, dwell, that keeps in soundness of mind; then will you show mercy to that to which mercy is due, and judgment to that to which judgment is due, without respect to persons; and herein our pure, true love is shown to them, and all mankind: And the God of our heavenly love, peace and precious fellowship, be with us all, and bless us, and keep us to the glory of his eternal name, who, over all spirits, angels and men, thrones, dignities and dominions, reigns, and is worthy and blessed for ever.

"We are, unanimously, your dear and faithful brethren, in the labours, travail, tribulation, patience, hope and rejoicing of the kingdom of Jesus our Lord."

Thomas Taylor, Thomas Briggs, William Edmundson, Ambrose Rigge, Jasper Batt, John Burnyeat, James Harrison, John Bourne, Cuthbert Hayhurst, Henry Jackson, Giles Barnardiston, John Moon, Morgan Watkinson, Thomas Atkins, William Gibson, Christopher Bacon, Roger Longworth, Christopher Taylor, Richard Davies, John Whitehead, Nicholas Gates, Leonard Fell, John Abraham, Stephen Smith, Bray Doyley, Thomas Holmes, James H., Thos. Robertson, Wm. Gosnell, Benjn. Antrobus, Saml. Jennings, Richd. Pinder, Phineas Bell, James Fletcher, Thomas Zachary, Thos. Breisley, John Tysoe, John Watson, Thos. Burr, Wm. Fallowfield, Jona. Johnson, Richd. Vickris, James Claypoole, Oliver Sansom, Luke Howard, Richd. Snead, Jno. Wilsford, Jno. Elson, Jno. Dew, Saml. Cater, Jno. Vaughton, Ezekiel Woolley, Francis Fincher, Jno. Kilborne, Wm. Whaley, Thos. Ellwood, Saml. Fulbeck, Jno. Higgens, Thos. Larimore, Jno. Hill, Anthy. Tompkins, John Boy, Charles Marshall, John Blaiklin, Wm. Penn, Francis Moore.

Within a few years after the rise of the Society, a number of persons who made profession of its principles, being deluded by the pretended revelations of one John Perot, joined him in a separation from the body. Many of them were afterwards brought to see and condemn their error and returned again into the communion and fellowship of the church; while others, among whom was Perot himself, fell entirely away, and made shipwreck of faith and a good conscience. It is a remarkable circumstance, that none of those who have seceded from the Society have ever been able to maintain any standing as a religious body, but, however flourishing they appeared at first, have soon dwindled and gone to decay.

Friends, in which he upbraids them with much acrimony, "because," to use the language of Giles Barnardiston, "the judgment [of the Society] is gone forth against him, for denying that Christ that died at Jerusalem to be the Judge and Saviour; who, having denied Him in his workings for our salvation, we cannot think it strange to see him inveighing against the ministers and elders, and the form and order in the church, established by the Lord and his power in them, which disowns his disorders, &c."

To the calumnious and abusive pamphlet of Bullock,\* Giles Barnardiston wrote a reply, from which I extract the following passages, viz.—

"And as to our testimony to that Christ that died without the gates at Jerusalem, we are glad for the truth and

\* It was in reply to this pamphlet of Jeffery Bullock's, that Isaac Pennington wrote his tract, entitled "Somewhat relating to Church Government," &c., "and also Remarks upon some passages in a late book, entitled 'Antichrist's transformations within, discovered by the Light within, &c.'" In this treatise, Isaac Pennington notices the testimony issued by Friends against Jeffery Bullock, and replies to the objections made by him to some parts of it. Thus in the fourth volume of his works, page 353, I find the following, viz.

"He excepts against that passage in FRIENDS' PAPER; as he recites it, 'that none are to minister but those that are reconciled to the church, and have the approbation of the elders.'"

To which Isaac Pennington replies:—"What is the end of ministering but to gather out of the world into the church, or to build up the church? And are they fit to do either, who are not reconciled to the church? Or whom the spirit, life, and power, in the church or elders, hath not unity with?" From this we may see how early the Society began to exercise the necessary and salutary care over its ministers, by the appointment of judicious elders of sound and solid judgment, to watch over, and rebuke or encourage them as occasion required.

It appears Jeffery Bullock held the doctrine, that the Light or Spirit in man was the whole Deity; and asks in his book, "Whether the Light or Spirit, Seed, and God, be not all one?" To this Isaac Pennington replies, "God is the fulness, the Seed is a measure and manifestation of Him, the infinite Fulness."

To the same notion, I. P. again replies, "Who denies that God and Christ and the Holy Seed, which are one in nature, though not in measure and fulness, as he is in himself, is above the seed of the serpent?"

For an extract from this treatise, in which I. P. replies to his charge against the Society of "having gone back to the professors' Christ and Saviour, who died without the gates of Jerusalem," see pages 108 and 109 of this work. The whole tract is worthy of an attentive perusal, and will throw much light on this interesting case.

our sakes, thou hast printed it and our dealings with thee in that particular, concerning thy opposition to us in it, and we can leave it to the witness of God in the consciences of them that see it; and thy seeming answer unto it is something answered in what is already written; and I am willing to add this further, seeing thou thinkest thou art yet unanswered, and also for the sake of the simple. [The church of] Rome and the priests saying that they own justification and condemnation by that Christ that died at Jerusalem, makes it not anti-christian doctrine: And we do not deny the true doctrine that Rome and the priests own, but the anti-christian: and 'tis not contrary to the Scriptures and the form of sound words, to expect justification and condemnation by that Christ that died at Jerusalem, but agreeing with them: And thy subtilty is seen, in taking those expressions to exclude the manhood, in which it is really included, which says, 'By grace you are saved,' and therefore [thou sayest] not by him that died; though he was full of grace, and by it tasted death, that he might reconcile unto God, without which [there is] no salvation."—P. 11.

"But thou tellest us, 'Only all the world was freed from their offerings for sin by that one offering; and that only has an also too, they were *outwardly* reconciled by the death of his Son.' And was not He that was the one offering for sin, that ended all other offerings, the Justifier, Condemner, and Saviour? Why else did he put an end by it to all other offerings, but because they were faulty, and had not efficacy in them to justify and save? And He that reconciles to God by his death, must needs be the alone Justifier and Saviour; and there is not another."—P. 12.

"And our testimony has always had a reverend esteem of that precious blood that was spilled without the gates, as being of great value in the sight of the Lord, and having a testimony in it towards the remission of sin, to oblige all that are sensible of the end thereof, not to live unto themselves, but unto him that died for them: And as they are to be blamed, that will not come to the light, but cry it down, relying upon the death and sufferings without it; so art thou, who pretendest to cry up the light, to render the loving kindness of the Lord invalid, in sending his Son to lay down his life and precious blood, and taste death for mankind. And such as speak from the Light, which

is the Life that was in that blessed body, can never disregard, but have an high esteem of what he did and suffered therein."—P. 12, 13.—1676.

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JOHN VAUGHTON.

Thomas Powell, who styled himself a minister of the gospel, having asserted that our blessed Lord and Saviour Jesus Christ was the greatest sinner in the world, and written in defence of this assertion, John Vaughton found himself engaged to publish a refutation of so blasphemous a notion. In this pamphlet, I find the following observations, viz.—

"T. P. take notice, that though we deny and oppose thy charge against Christ, as unscriptural and unsound, who sayest, he was the greatest sinner in the world; and in thy epistle thou sayest, that [by] the word he was made sin for us, many understand a sacrifice for sin, &c., which thou sayest thou acknowledgest to be a godly sense: The godly sense is the true and right sense, which sense we own; and hadst thou kept to this godly sense, thou hadst not been opposed by us; but thou giving another sense, contrary to this, that is an ungodly one; and therefore we oppose it. Yet we own that holy Man Christ Jesus to be that one offering, who hath perfected for ever them who are sanctified, I say we dearly own him, who offered up himself through the eternal Spirit, as a Lamb without spot and blemish: he is the propitiation for our sins, and not for ours only, but for the sins of the whole world; we have received power from God the Father to preach forgiveness of sins that are past in the name of Christ Jesus through the forbearance of God."—P. 5.—1676.

"I need not much enlarge to prove we own Christ Jesus, or ourselves Christians, seeing it never entered into the hearts, nor was ever the doctrine of any of the leading Quakers, as he terms them, to deny Christ Jesus in any of his appearances or manifestations, whether within or without; and though men in their prejudiced spirits do judge us as deniers of Christ Jesus; yet be it known unto all, that we expect salvation and redemption by no other

thing or means whatsoever, than by that Christ Jesus, declared of and borne witness unto in the Holy Scriptures.”—P. 18.

“We own God, the Man Christ Jesus, by whom God will judge the secrets of all hearts, and the true unity and fellowship, as they owned them that writ the Scriptures, howbeit we confess, both that Christ after the flesh was born of the Virgin Mary, yet is God over all, blessed for ever; that the Father is greater than the Son, and yet one, and that Christ is Head and Lord of his people, yet one with his people.”—P. 19.—1676.

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### SAMUEL CATER.

In a pamphlet containing a relation of some of the principal matters that passed in a public dispute at Thriploe, in Cambridgeshire, the 15th of the second month, 1676, between Francis Holdcraft and Joseph Odde, and Samuel Cater, with some others of the people called Quakers, signed by S. Cater and J. Webb, are the following remarks:—

“For the sake of the people that are here, I do say, that the same Lord Jesus Christ which the Scriptures testify of, I believe in, and expect salvation by, and in no other; that is to say, the Christ of God, that was born of the virgin Mary, and was crucified by the high priests and envious ones, and was raised by the power of God, and ascended far above all heavens, and is at the right hand of God; and is also knocking at every one’s door, for an entrance into their hearts, that he might dwell in and amongst them.”—P. 4, 5.

“I say again the same Jesus in whose name the lame man was made whole, that Peter and John bare testimony to, before them that crucified him, ‘in the name of Jesus Christ of Nazareth doth this man stand before you whole this day;’ this is the stone that is set at naught by you builders, and is now become the head of the corner: I say, in this Christ, I with the rest of my brethren believe, and hope for salvation, and in no other name or thing whatsoever.”—P. 5.—1676.



## HARTFORD QUAKERS.

A pamphlet, entitled "A Testimony for the Man Christ Jesus, &c., from the people called Quakers at Hartford," printed in the year 1676, contains the following observations:—

"Whereas we have always believed and owned the Man Christ Jesus, according to the plain history of him in Holy Scripture, as well as in the mystery, as namely, That he was miraculously conceived by the Holy Ghost overshadowing the Virgin Mary, that he lived an innocent and sinless life, preached powerfully, wrought miracles, was crucified and put to death as concerning the flesh, buried, and rose again the third day, according to the Scriptures, and was seen of his disciples and many brethren after he arose, see 1 Cor. xv. 3—6.; and that the same body that was put to death was raised by the power of God: And this was not only an appearance or spectrum in the shape of a man, as W. H. saith some have held, nor yet a mere phantastical body or apparition, but a real body, really seen both before and after his resurrection, and at his ascension also; while he blessed them he was parted from them and carried up into heaven. Luke xxiv. 50, 51. And while they beheld he was taken up, and a cloud received him out of their sight. Acts i. 9, 10. So we confess the same Man Christ, not only to be still in being, but also glorified, and his body to be a glorious, heavenly, and spiritual body. And as to his being man, we have one Mediator between God and men even the Man Christ Jesus. 1 Tim. ii. 5. And God will judge the world in righteousness by that man whom he hath ordained, whom he hath raised from the dead. Acts xvii. 31. Again, this Man, after he had offered up one sacrifice for sins, for ever sat down on the right hand of God. Heb. x. 12. And since by man came death, by Man also came the resurrection of the dead—the first man is of the earth, earthly; the second Man is the Lord from heaven. So that this Man Christ did neither vanish nor perish in any thing essential to him, either as to his soul, spirit, or body, but is highly exalted and glorified, being made higher than the heavens, Heb. vii. 26., being sate down on the right hand of the Majesty on high, Heb. i. 3., who is set on the

right hand of the throne of the Majesty in the heavens. And Jesus said, Ye shall see the Son of Man sitting on the right hand of power, that is, the power of God, and coming in the clouds of heaven. Mark xiv. 62. Luke xxii. 69."—P. 7, 8.—1676.

Again. "If his being ascended into heaven, hinders him from being on earth, why not his ascending far above all heavens, from being in heaven? But in the very same place before quoted, John xiv. 2, 3., the same Man Christ that said, I go to prepare a place for you, said also, If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also; and v. 18. I will not leave you comfortless, I will come to you: Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. And was not this the Man Christ Jesus that spake these things, who also said, No man hath ascended up to heaven but He which came down from heaven, even the Son of man which is in heaven? John iii. 13. Now if it be said, that the Son of man was spiritually in heaven when on earth, then may it not as well be said, that the Son of man is spiritually on earth in his saints, when in heaven, seeing all power in heaven and in earth is given to the Son? And the Father hath given him power over all flesh, that he should give eternal life to as many as the Father hath given him, John xvii. 2. He is ascended far above all heavens, that he might fill all things, Eph. iv. 10. And what place went he to prepare for his, but such a place in and with himself, as that where He is, they might be also, John xiv. 3. where the saints were made to sit together in the heavenly places in Christ Jesus? And our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, Phil. iii. 20. And of his coming again, the apostles had signal evidences, who by Him wrought miracles, even by him whom the men of Israel delivered up, and denied in the presence of Pilate; by this holy One, this Prince of life, whom God raised from the dead, were the lame healed, Acts iii. 11. 16. iv. 10. By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole; and v. 30. That signs and wonders

may be done by the name of thy holy child Jesus, whom thou hast anointed, 17. This Jesus hath God raised up, whereof we are all witnesses, Acts ii. 32. Therefore being by the right hand of God exalted, and having received of the Father, the promise of the Holy Ghost, he hath shed forth this which ye now see and hear, v. 33. Acts v. 32. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities."—P. 9, 10.

Shortly after the pamphlet was issued, from which the foregoing extracts are taken, a second essay was published, entitled "The Testimony of the Hartford Quakers for the Man Christ Jesus vindicated, &c." signed by Richard Thomas, Edward Plumstead, jr., H. Sweeting, Abraham Rutt, Richard Martin, and H. Stout. From this essay I take the subsequent quotations:

"Since we have in our late testimony to the Man Christ Jesus, in the fear, sight, and presence of Almighty God, seriously confessed unto the very Christ, the Son of God, both with respect to his miraculous conception by the Holy Ghost, his being born of the virgin Mary, his life, sufferings, death, resurrection, ascension into glory, his coming again in Spirit and in the power of his Father, &c., according to the plain testimonies given of him in the four holy evangelists, Matthew, Mark, Luke, and John, the Acts of the Apostles, &c., W. H., in the pride and malice of his heart, has endeavoured to invalidate our profession," &c.—P. 3.

Again. "We have nakedly confessed Jesus Christ, the Son of God, as having all power in heaven and earth, to be both God and man; he is that Immanuel, God with us: And hath not he power, as such, to breathe upon and inspire his saints, and to give light and life to mankind, without any lessening or limitation to his own being as Jesus Christ the Son of God? It is the Spirit of the Son wherein we receive of his life, virtue, and power; and it is only in and through the Mediator, that man is capable of receiving the knowledge of God; for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6."—P. 21.

Again. "Moreover, we do both firmly believe that the worlds were made by the Son of God, and that by him all things consist, he being that Word that was with God, and that was God, in the beginning: and that this Son of God was the First-born of every creature, and the First-begotten of the dead. And since by man came death, by Man came also the resurrection of the dead. And also, we do as really confess according to holy Scripture, that this Son of God, in due time, took upon him a real body prepared for him, of the same flesh and blood which the children had, Heb. ii. 14., was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. That this Christ, the Son of God, took upon him the form of a servant, and was made in the likeness or habit of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, wherefore God hath highly exalted him, &c. Phil. ii. 8."—P. 33. —1676.

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WILLIAM GIBSON.

In the year 1677, this Friend wrote a tract, entitled "The Life of God, which is the Light and Salvation of men, exalted, &c.," in which he vindicates the Society of Friends from many slanderous charges made against it by one John Cheyney. To the assertion that the Quaker's doctrine of the sufficiency of the light and grace of God for salvation, makes the coming of Jesus Christ into the world vain, he says—

"And, J. C., it is great ungodliness in thee to say, that from this, our before cited doctrine and testimony, it will follow that Christ came into the world in vain; for we say the coming of Christ into the world was and is of great value and worth, and is of high value and esteem with us: We say he came into the world to save sinners from their sin; He offered up himself, through the eternal Spirit, as an acceptable sacrifice unto God, as a Lamb without spot and blemish: He was and is the Lamb of God, who takes away the sins of all that believe and obey him: He is the one offering who hath ended the Jews' many

shadowy offerings: He baptizeth with his Holy Spirit, life, and power, all that believe and walk therein; in such, he fulfils what John the Baptist testified of him, viz. he baptizeth them with his holy life, and Spirit, which is as fire to burn up the devil's works in man, which is sin, and so casts him out who is the author of them."—P. 21.

On page 131, in reply to the false charge that the Quakers said they were Christ, he remarks:—

"We never said we were Christ. We own no Christ but one, the Son of God, from everlasting to everlasting, who was manifest in flesh in the fulness of time, who was born of the virgin, and went up and down doing good, preached righteousness, wrought miracles, and according to the flesh died, and was laid in the sepulchre, rose again the third day, and ascended, according to the Scriptures."—1677.

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#### WILLIAM SHEWEN.

From an essay, entitled "The true Christian's Faith and Experience, &c.," the following is extracted, viz.—

"The true Christian believes in one Lord Jesus Christ, who came from the bosom of the Father, who is the Son of the true God, by whom he made the world: and that this Lord Jesus Christ is his Saviour, Redeemer, Sanctifier, and Cleanser, by his precious blood, and is to him a King, Priest, and Prophet. And he demonstrateth his faith in this manner—in being obedient to him as he is Lord; in being saved by him from sin, as he is Jesus; and by his learning of him and being taught by him, as he is Christ or the Anointing."—P. 7.—1679.

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#### ELIZABETH BATHURST.

In a defence of the Society of Friends from various aspersions cast upon them by their opposers, published in the year 1679, I find the following remarks, viz.—

"A second charge which I have heard brought in against the Quakers is, that they deny the humanity of Christ Jesus, and the obedience that he yielded in the days

of his flesh, by his sufferings, death, burial, resurrection from the dead, together with all the benefits that thereby accrue unto believers, as also justification by faith and the imputed righteousness of Christ. Now that this has been as falsely charged upon them as the former [accusation], I shall undertake to prove by Scripture.”—P. 12.

“First. Therefore, to clear truth from slander, both on the one hand and on the other, I do in the first place affirm, and that upon certain grounds, that all who may be rightly denominated Quakers, such as tremble at the word of God, they are of the faith of one substance which the ancient Christians so earnestly contended for, and suffered such hard things in maintaining, viz., that Christ, the blessed Son of God, (as to his divinity,) was of the same eternal substance with the Father.”

“Secondly. I affirm, they faithfully own the Scriptures, and therefore, what John the Divine saw in his revelations concerning Him, as ’tis recorded chap. xii. 8. That he, viz. Christ, was the Lamb slain from the foundation of the world: And what the apostle said of him, Phil. ii. 6. Who, being in the form of God, thought it no robbery to be equal with God; likewise John the evangelist in his first chapter, saith concerning Christ, In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, principalities, or powers, all things were created by him and for him; who is over all, God blessed for ever, Amen. Col. i. 16. Rom. ix. 5. These, together with the testimonies Jesus gave of himself, John viii. 58. Verily, verily, I say unto you, before Abraham was, I am: x. 30. I and my Father are one: xvii. 5. there he prays, And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

“In like manner he speaks of his own eternity, Proverbs c. viii. from verse 23 to the end; to which agrees that application [appellation] given to him of Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, Isa. ix. 6. These things, I say, the Quakers believing, according as they are written, and having an

experience of in themselves, by the effectual working of the mighty power of Christ Jesus in their hearts, are sufficient proofs to them of his divine substance, and also to make them see, what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, as 'tis written, Ephes. iii. 9. Wherefore they know the Son to be one and equal in power with the Father.

"Now if any shall object that Scripture where Christ saith, 'My Father is greater than I.'

"Ans. That must needs be understood only as he assumed the name of man, not at all relating to the fulness of the Godhead that dwelleth bodily in him, as 'tis written, Col. ii. 9. So likewise the author to the Hebrews describes him, c. i. v. 2., to be the brightness of the Father's glory and the express image or character of his substance, (for so the word person ought to be rendered,) by whom also he made the worlds. And therefore I believe, and so do they in whose behalf I write, that Jesus Christ is very God.

"Third, I affirm they do believe that this Jesus, or this God, was manifest in the flesh, as saith the apostle, 1 Tim. iii. 16., and John the Evangelist, c. i. 14. The Word was made flesh and dwelt amongst us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth. And Paul to the Hebrews, c. ii. 16. speaking of Christ, saith, for verily he took not on him the nature of angels, but he took on him the seed of Abraham.

"Fourth. Therefore, in the fourth place, I affirm, the Quakers do faithfully own this Jesus to be the Mediator, according to the testimony of the apostle, 1 Tim. ii. 5, 6., for there is one God and one Mediator between God and man, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time.

"Fifth. I affirm they own his obedience also; for I know they do believe, that Christ Jesus, in the days of his flesh, was obedient to God as becometh a Son unto a Father in all things. For he came not to do his own will, but the will of him that sent him; wherefore we find him praying to his Father, Not my will but thine be done: Yea, moreover, 'tis written of him, Heb. v. 8, Though he were a Son, yet learned he obedience by the things which he suffered: for he was a man of sorrows and ac-

quainted with grief: he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed, as saith the prophet Isaiah c. liii. 3. Therefore these do confess to his sufferings according to the Scriptures; for Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit, 1 Pet. iii. 18. Likewise they own his death as an acceptable and most satisfactory sacrifice to God for the sins of all, and is of blessed advantage to all, that shall receive faith in his blood; which agrees to Rom. iii. 25. Ephes. v. 2. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: and he hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour. Also they believe, that as Christ died for our sins, so he was buried likewise, and rose again, according to the Scriptures, 1 Cor. xv. 4, &c. Again, v. 20, 21. 'tis said, But now is Christ risen from the dead, and become the first fruits of them that sleep: For since by man came death, by Man came also the resurrection of the dead: So in Acts xvii. 31. the apostle mentions this as the assurance which God gave to men of his judging the world at the great day, by his Son Christ Jesus, viz., his having raised him from the dead."—P. 13 to 20.—1679.

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THOMAS LAYTHES,

In a tract entitled "The Inward and Spiritual Christian distinguished, &c." says—

"And blessed be the God of heaven, that hath raised up a seed in our day, that cannot bow or bend to any thing but to the name of Jesus only, to which let every knee bow, and every tongue confess, who is the Rock of ages, and the Foundation of all the generations of the righteous in all ages; to whom with God the Father, be glory and honour, both now and for evermore. Amen."—P. 6.—1683.



## SAMUEL WATSON,

In a work, entitled "A Mirror to distinguish the true Ministers of the Gospel from the false, &c." says—

"And the preaching of this Jesus, powerful Shepherd and Bishop of our souls, was in the heavenly authority of his Father, in which he spoke forth all things appertaining to life and salvation, and are left upon record by those who were witnesses of his coming; in a most special manner, by Matthew, Mark, Luke, and John, who were witnesses with many more of his doctrine, life, and suffering, which [who] laid down his life for his sheep, as 'tis written, they stripped him and put on him a scarlet robe, and when they had platted a crown of thorns, they put it on his head, nailing him to the cross, spitting upon him and mocking him, saying, hail, King of the Jews, though he had done nothing worthy of death; yet the hard hearted [Jews], who rejected the corner stone, said, we have a law, and by our law this man must die. So refusing the just One, and the Saviour of the world, they chose Barabbas to live. This cruelty acted itself in a guileful spirit, to destroy him in whom was found no guile, neither ever was it in his mouth. This is he who suffered under Pontius Pilate, was crucified, dead, and buried, and the third day rose again, who ascended and sitteth at the right hand of God the Father, from whence, by his own power, he comes to judge both the quick and the dead. This is he in whom I believe, and [who] is my Saviour, in and through whose precious blood is my salvation and redemption, and not in another, (which thousands with me are witnesses of,) whose blessed promise we believe in, and in measure [are] made partakers of, that he would send the Comforter, the Spirit of truth, whom the world could not receive because they knew him not: he shall bring all things to remembrance, and shall lead and guide into all truth: And he that is with you, shall be with you to the end of the world. This is the blessed Saviour, whose appearance is in spirit, as the apostle testifies of his second appearance without sin to salvation, which cannot be known but by his spiritual work in the inner man, whose appearance and manifestation is to destroy the works of the devil, which is sin, unbelief, and all unrighteousness whatsoever, that he alone

may rule and reign in man and woman, who brings salvation to their house.”—Christianity Revived, p. 24.—1683.

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CLEMENT LAKE.

This valuable Friend received a letter from a certain John Flavell, exhibiting many high charges against the Society, which he believed it his duty to refute. The following extracts are taken from his reply:—

“I believe that Christ is glorified with the Father, with the same glory he had before the world was, according to John xvii. 5. and 1 Tim. iii. 16. He is received up to glory, and that he shall come again in the glory of his Father, with his angels, Matt. xvi. 27. And that he is sitting on the right hand of power, Mark xiv. 62. And that he ascended up far above all heavens, and that he is gone into heaven, and is on the right hand of God, and that it is a glorious body, Phil. iii. 21.”

To the charge that “they [the Quakers] deny the satisfaction of the blood of Christ,” he says—

“This is a false, lying, slanderous charge; charge it who will. For my part, according to what I have heard and seen since acquainted with them, of all the sorts of professors that I have been conversant with, I have not known any to have a greater esteem for, and put a greater value on, the blood of the Lord Jesus Christ, than those do who are thus charged; and indeed it is no wonder that they thus value it, seeing a remnant have experienced such inexpressible virtue from it and benefit by it.

“As for my part, I believe salvation is in no other; and out of him, there is none; and I believe and know it is the faith of those with whom I walk, according to Acts iv. 12. And he is the propitiation for our sins, 1 John ii. 2. And he hath purchased us with his own blood, Acts xx. 28. and Rom. iii. 25. and by him we have remission of sin, and we are justified by his blood, Rom. v. 9. and by it we have eternal redemption, Heb. ix. 12. 1 Pet. i. 2. And if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Christ cleanseth us from all sin. And what the difference is between the walking in the light, that is so much derided, and

walking in Christ, I know not; but if we walk in him, the blood of Jesus Christ will cleanse us from all sin, John vii. 9., and I believe not only from the guilt, but from the filth also, v. 9., and I believe that sanctification and justification are inseparable.”—P. 10, 11.—1687.

JOHN BURNYEAT AND JOHN WATSON.

These two Friends published an essay, in the year 1688, defending the Society of Friends from several charges alleged against them by their enemies; in which they write thus, viz.—

“And as for our faith and principles, they have been published to the world both by words and writing; they have not been hid in a corner; so that any that had a mind to concern themselves against us, and yet as wise men, would not judge without an understanding, lest like thee, they should speak evil of the things they did not understand, might easily be informed what our principles are. However, we are a people that believe in the Lord Jesus Christ; and that the Father sent him into the world, to lay down his life a ransom for all men; that whosoever believeth in him shall not perish, but have eternal life: that he was crucified without the gates of Jerusalem, and so became a propitiation for the sins of the whole world: and that after he had suffered, and was buried, God the Father raised him again by his eternal Spirit, after which he showed himself unto many witnesses, and then ascended into heaven, and is glorified with the Father, with that glory he had with him before the world was made.

“And we further believe, that he is the Light of the world, and that he ought to be followed according to his own words, John viii. 12., and that he lighteth every man that cometh into the world, according to John i. 9, and that this light, wherewith he lighteth every man, all ought to believe in, that they may be children of the light, according to John xii. 36. And so we believe in his spiritual appearance, according to his promise who said, He would pray the Father, and he should send them another Comforter, even the Spirit of truth, according to John xiv. 16, 17. and this was his own Spirit, for he is the Truth;

and of this the saints were witnesses, as the apostle saith, Gal. iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. And thus was Christ, in the saints, the hope of glory, according to Colos. i. 7. And thus believing and witnessing the truth of the Scripture, we wait upon God for his Spirit, that we may worship him therein, according to the institution of his Son, Christ Jesus, as in John iv. 23, 24., and that we may pray with the spirit, and sing with it, according to 1 Cor. xiv. 15. For the apostle exhorted the saints to be filled with the Spirit, Eph. v. 18. And the saints were to pray in the Holy Ghost, Jude 20. So our faith stands in the power of God, which is that, the apostle laboured that the saints' faith might stand in, as thou mayest see, 1 Cor. ii. 5. Believing that there shall be a resurrection, both of the just and unjust, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation, according to John v. 29."—P. 251, 252.—1688.

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WILLIAM CHANDLER, ALEXANDER PYOTT, JOSEPH  
HODGES, AND OTHERS.

In the year 1693, these Friends wrote a treatise, entitled "A brief Apology in behalf of the people in derision called Quakers," &c., from which I copy the following passages:—

"And as do ye, so do we also hope for and expect salvation only and alone through the Son of God, our blessed Lord and Saviour Jesus Christ of Nazareth: believing that God the Father hath ordained him for salvation to the ends of the earth, and that no other name is given under heaven, by which men shall be saved: Who being conceived by the Holy Ghost in the womb of the Virgin Mary, was born of her at Bethlehem; as also his holy and exemplary life, perfectly free from sin, his doctrine, miracles, sufferings and death upon the cross without the gates of Jerusalem; his resurrection from the dead, and ascension into heaven, where he is at the right hand of God the Father, perfect God and perfect man; and the alone Mediator between God and man, and is our Advo-

cate with the Father, and ever liveth to make intercession for us, and also shall judge both quick and dead. All which, and whatsoever else is recorded of him in the sacred Scriptures, we firmly believe.

"This Jesus, in whom dwelt the fulness of the Godhead, we believe offered up himself according to the will of the Father, an acceptable sacrifice to God, and became a propitiation for the sins of mankind to the end of the world, and died for all men, as all died in Adam; through whose blood, God proclaims redemption and salvation to man, and offers to be reconciled, and freely for his Son's sake, to remit, forgive, and pass by, all past offences, to as many as shall truly and heartily repent of their sins, and turn from the same, and shall so believe in our Lord Jesus Christ, and love him, as for the future to live a holy, circumspect, Christian life, and obey his commands, thereby continuing in his love."—P. 8, 9.

After speaking largely on the benefits and blessings resulting to mankind by the gift of divine grace in and through our Lord Jesus Christ, they further say—

"Consider seriously these things, which are agreeable to Scripture, and with what reason people have derided us for our belief herein, terming it the Quaker's Christ; as though his manifesting himself in our hearts, were another, or distinct from Jesus Christ of Nazareth, that is glorified with God the Father in Heaven, which we deny. For though he be ascended into heaven, and sits at the right hand of God, far above all principalities and powers, yet is not he so circumscribed, but that, as by him all things were made and created, so he is the Life and Fulness, and filleth all in all in his church and people. Is the divinity and humanity of Christ divided? Is not there inseparable union in the true and entire Christ? Can then his Godhead be present, and He, who is the heavenly man, be absent? What think you of him that appeared to John, and gave him his commission to the seven churches, whom he describes, Rev. c. i.? Who said, Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. The same saith, I am he which searches the reins and heart, and I will give unto every one of you according to your work. Was not this the true Christ, the Mediator, by whom God will judge

the world? And can he make this near inspection into the innermost parts of the minds of men, so as no thought can escape notice, if he be not present there? What made Paul desire that our Lord Jesus Christ might be with Timothy's spirit, if he thought it impossible? Do not all acknowledge the Spirit of Christ who is the anointed, to be in his people? and is He then absent? Is its being a mystery, far beyond our comprehension to conceive how it can be, a sufficient argument that it is not so? Ought we not in such cases to exercise faith, and acquiesce in the testimony of the Holy Ghost expressed in the sacred Scriptures, rather than interpose with our nice and curious subtilties, prying unnecessarily into things that are too high for us? remembering that secret things belong unto God, and that those that know most here, know only in part, the things that are invisible, and see them but as through a glass. Shall men that neither know themselves, nor have any intuitive knowledge of the essences even of the meanest things wherewith nature every where presents us, which are obvious to our senses, aspire to those yet more abstruse, and undertake to account for that which is beyond the reach of the most pregnant wits to penetrate?

“Nor do we thus celebrate Christ's inward and spiritual appearance in the soul of man, with the least intent to diminish the true value and efficacy of what he did without us, or transacted for us, as God manifested in flesh; but in concurrence with it, and pursuant to it, for completing the salvation intended in it: neither is it in opposition to him as he is without us; but we believe in him as he is inwardly revealed in measure, and also as he is in his own immense fulness without us; both as he is the one offering for sin, and also as he is that quickening Spirit and immortal Seed, by which we are begotten again, and made alive to God, and the Author of that living faith through which 'tis savingly applied to us. For though he offered up himself once for all, and sat down at the right hand of God, yet 'tis of absolute necessity that he thus appear and operate in the hearts of his people through all times, or otherwise they can never be happy, nor they receive the full advantage of his death.”—P. 46 to 51.—1693.

## WILLIAM EDMUNDSON.

He thus commences an epistle which he wrote to Friends, viz.—

“Christ Jesus, the promised Seed, that bruises the serpent’s head, of whom the law and prophets gave testimony, according to the promise of the Father, came in due time, in that prepared body, to do the will of God for man’s redemption, which, when he had finished, and tasted death for us, he ascended up on high, and gave gifts to men, and peculiar gifts to believers; to some apostles, to some prophets, and to some evangelists, pastors, and teachers, discerners of spirits, help-meets in government, and several other gifts gave he to his gathered flock that believed in him, for the edifying and building them up in the precious faith which he is the Author of, that they may come to the perfect knowledge of God, and Christ, in the measure and stature of the fulness in him, and be established in him, the Head and Foundation, and grow up in him in all virtue and godliness, in gospel order.”—P. 341, 342.—1694.

In an address to one of the Irish bishops, he has these remarks concerning the Society of Friends:—

“Be pleased to hear a few sentences, though in a plain dress, yet true in themselves: We are Christians; and hold the faith and doctrine as delivered by our Saviour Christ Jesus and his apostles, before the apostacy and falling away, according as it is left on record in Holy Scriptures, and we are conscientious in our duty, as much as in us lies, to educate and train up our children accordingly.”—P. 254.—1702.

Speaking of himself, he says—

“Now in the eighth month, in the year 1704, and in the 77th year of my age, being under much affliction and weakness of body, I was resigned unto the blessed will of the Lord: yet were it his time, would gladly have been dissolved, and at ease, where the weary are at rest, and the wicked cease from troubling. For I was not afraid of death or the grave, but could say, through the tender mercy of God, Death, where is thy sting? Grave, where is thy victory? Through steadfast faith and hope in my Lord and Saviour Jesus Christ, who suffered for me, and

whom death or the grave could not hold; but rose again, and appears before the Father for me, as Advocate, Mediator, and Interceder; who in my youthful days, was pleased to visit me with the appearance of his Holy Spirit, to turn me from the evil of my ways, making me sensible of his judgments and mercies, calling me by his grace to a reformation, and also put me into his service, of the ministration of the Word of Life, and doctrine of his kingdom, endowing me with a talent of his Holy Spirit, of understanding in doctrine and discipline, for the benefit of his church, in which I have laboured for the space of above fifty years, according to my strength and ability, through many troubles, deep exercises, and perils of divers kinds, met with by sea and land, which fell to my lot in my line of the Lord's service, both in the wilderness by robbers, and blood-thirsty murderers, by open opposers, and enemies to truth, and worst of all, by false brethren under the same profession. These things, and many other great exercises and straits, the Lord's arm and gracious providence have still preserved me through, and supported me over, in the faith that gives victory, having blessed his work and given the testimony of his truth, dominion to this present time."—P. 269, 270.

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BENJAMIN COOLE.

From a work, entitled "The Quakers cleared from being Apostates, &c." the following is extracted. Replying to the charge of denying the divinity of Jesus Christ, &c, he says—

"Know, then, that as the holy Scripture declared the divinity of Christ, so we as faithfully believe it, according to Micah, But thou, Bethlehem Ephratah, though thou be little amongst the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting; or the days of eternity. Again, In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God: all things were made by him, and without him was not any thing made that was made. Again, Who is the image of the invisible

God, the First-born of every creature. Again, For by him were all things created, &c., who is the Root and Offspring of David, the bright and morning Star. The heir of all things, the brightness of God's glory, and the express image of his substance, who upholds all things by the word of his power; and by whom also all things were created. And for his humanity, according to the Hebrews, Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil. For verily he took not on him the nature of angels, but he took on him the seed of Abraham: wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people. Again, For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. And as to his suffering, both in body and soul, and thereby becoming a most complete sacrifice for the remission of the sins of the whole world, according to Isaiah, Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul and be satisfied: By his knowledge shall my righteous Servant justify many, for he shall bear their iniquities. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God? Again, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Again, Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. Again; And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour. That I may know him, and the power of his resurrection, and the fel-

lowship of his sufferings, being made conformable unto his death. With many more, all which we as truly and as faithfully believe, as any protestants whatever; and he must have a face of brass that will say the Quakers either deny or undervalue any part of it."

He then asserts the belief of the Society on the subject of the Holy Three, which I have quoted under the former section; and proceeds—

"And as for the body of Christ turning to dust, it is so great an untruth, that he must set up for the trade of lying that attempts a greater; for the Quakers believe according to the Acts of the Apostles, which saith, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Again, He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens, but he saith himself, 'The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool.' Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Again, Whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. So that as his flesh saw no corruption, he ascended far above all heavens, and sits at the right hand of the Majesty in the heavens, &c. Now of the things which we have spoken, this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens.

"And though Christ was anointed with the oil of joy and gladness above his fellows, referring to his manhood, which the Quakers readily confess, yet [they] never called it 'anointings,' as he [an opponent] says, for what reason I know not, unless to abuse the Quakers. And that all Christians have a degree or measure of the same, the fulness of which was in Him, is sound doctrine; and to

be believed and looked for, since he that has not the Spirit of Christ is none of his."—P. 60.—1696.

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JOHN FIELD.

In an essay, entitled "A Testimony to Christ, his Sacrifice and Ordinances, &c.," I find the following sentiments, viz.—

"And I do assure thee [reader] the Quakers preach and expect salvation by no other Christ, than he that the prophets prophesied of, who was made a sacrifice for sin, tasted death for every man, and is that one offering that perfects for ever them that are sanctified, by whose stripes they are healed, and by whose merits, through faith in and obedience to him, they are saved."—Preface, p. 2.

"First, the Quakers own Christ. Although F. E. [an opponent] saith, the Quakers do deny Jesus of Nazareth to be both God and man, and they preach up the Light, within all men, to be the Jesus, the Christ, and none other, therefore the Quakers preach up another Jesus Christ.

"Ans. This is false; for the Quakers own Jesus of Nazareth, and that Christ is both God and man, according to the Scriptures: And they preach up no other Christ than he that Micah prophesied, c. v. 2, saying, Thou, Bethlehem Ephratah, though thou be little amongst the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting: Who was born of the virgin, Matt. i. 18. 24. Of whom John writes, that he was the Word that was with God, and the Word was God: the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made: in him was life, and the life was the light of men, John i. 1—4. That was the true Light, which lighteth every man that cometh into the world. See also v. 14. The Word was made flesh and dwelt among us; and John viii. 12. Christ said, 'I am the Light of the world.' This and no other is the Jesus Christ they preach, that men might believe that Jesus is the Christ, the Son of God, and that believing, they might have life through his name, John xx. 31."

To the charge that the Quakers preach up another Jesus, crucified in all men, he says—

“This also is false; for they preach up no other than he that the Scriptures bear testimony unto, that witnessed a good confession before Pontius Pilate, was crucified, and rose the third day, and appeared to his disciples after his resurrection, and said to them, all power is given unto me in heaven and in earth, Matt. xxviii. 18. And this is he they own, who hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour, Eph. v. 2.”—P. 2.—1697.

John Field, in a pamphlet entitled “Some Observations upon the remarks on the people called Quakers,” speaking of Jesus Christ, in whom they believe as the Saviour, Redeemer, &c., says—

“It is that Jesus that was born of the virgin Mary and supposed to be the son of Joseph, who about 1700 years past, appeared in the world, was manifest in the flesh, wrought wonderful miracles, preached excellent doctrine, underwent a great agony, died for our sins, rose again for our justification, and ascended into heaven, and is there the one Mediator between God and man, the Man Christ Jesus, to whom all judgment is committed and power given, and who declared himself the Light of the world, and was before the world began, and exhorted to believe in the Light, and is as truly now in the true believers, as he was of old; yea, in all, except they are reprobates. And the same Jesus Christ, they firmly believe, shall himself descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. And they own and believe there shall be a resurrection, both of the just and unjust.”—P. 12.—1700.

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ROGER HAYDOCK,

In reply to the assertion that either the whole Christ or no Christ must be in men, says—

“That the whole Christ or no Christ is in us, I deny. For the heaven and the heaven of heavens cannot contain Christ the Lord, how much less then should the whole Christ be in us; yet unto us God hath given of his Spirit

by measure, and the earnest of his Spirit is in our hearts. And is not this according to [the] Scriptures, Col. i. 16. Eph. iii. 9. John i. 3? All things, both in heaven and in earth, visible and invisible, were created by Jesus Christ, for he is Lord of lords, and King of kings, Rev. xvii. 14, &c. 1 Tim. vi. 15. Behold, the heaven and heaven of heavens cannot contain thee, 1 Kings viii. 27. And is not Christ and God one? John x. 30, &c. One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ, Eph. iv. 6, 7. Rom. xii. 3. 2 Cor. x. 13. The manifestation of the Spirit of God is given to every man to profit withal, 1 Cor. xii. 7. God hath given the earnest of his Spirit unto us, in our hearts; 2 Cor. i. 22. and v. 5. He that descended is the same also that ascended up far above all heavens, that he might fill all things, Eph. iv. 10."

His opponent denying that God hath given of his Spirit by measure, R. H. says—

"Then thou denyest Scripture," &c. To which J. D. answered not.

"Now I further add some Scriptures, that the reader may take notice thereof, and see J. D.'s folly: John iii. 34. For God giveth not the Spirit by measure unto him, viz. Christ Jesus. Col. i. 19. ii. 9. In him it pleased the Father all fulness should dwell. But unto every one of us is given grace, according to the measure of the gift of Christ, Ephes. iv. 7. 2 Cor. x. 13. Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit, 1 John iv. 13. And of his fulness have we all received, John i. 16. Mark, of Christ's fulness have we all received; of his Spirit he hath given us, and grace according to the measure of the gift of Christ. Observe, We have received but measurably of Christ's fulness, of his Spirit, according to the good pleasure of God the giver, some of us more, other some less, yet of the same fulness, of the same Spirit. And though given to us measurably, it is the same with the fulness, it is of the Spirit; and whether a larger or lesser measure or manifestation of the fulness of the Spirit be by one or another of us received, yet still it remains undivided from the fulness, from the Spirit, which is invisible."—P. 37, &c.—1699.

RICHARD ASHBY, JOHN FIDDEMAN, AND JOHN CADE.

From an essay written by these Friends, entitled "The True Light owned and vindicated," &c. I extract the following sentiments, viz.—

"Now the Quakers teach no other light but what the Holy Scriptures do plainly and plentifully declare of, viz., Jesus Christ, as God's covenant of Light, who came in the flesh in the fulness of time; who was conceived of the Holy Ghost, and born of the Virgin Mary; Mat. i. 18. ii. 1, 2. Luke i. 30. 35. ii. 11.; being of the seed of Abraham and David, according to the flesh; and in the body, by the grace of God, tasted death for every man; Heb. ii. 9.; offered up himself a sacrifice for sins, acceptable and well pleasing to God the Father, Ephes. v. 2.; bearing our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes healing comes to the truly believing soul; 1 Pet. ii. 24. And that through death he might destroy him that hath the power of death, and bring forth life and immortality unto light, through the gospel of the grace of God; Heb. ii. 14. 2 Tim. i. 9, 10. And is declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. And is ascended into heaven, sits at the right hand of God, glorified with the same glory that he had with the Father before the world was, John xvii. 5. And is our Mediator, appearing in the presence of God for us; and in the appointed time of God the Father, shall come to judge the quick and the dead; and now is, in a most spiritual glorious manner, with his church. And in his divine being, is one with the Father, and is eminently declared of as God's covenant of light, as the holy Scripture witnesseth, John i. 1 to 4. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. V. 6 to 9. There was a man sent from God whose name was John: the same came for a witness to bear witness of the light, that all men through him might believe. He [John] was not that Light, but was sent to

bear witness of that Light. That was the true light which lighteth every man that cometh into the world. John viii. 12. Then spake Jesus again unto them, saying, I am the Light of the world; he that followeth me shall not abide in darkness, but shall have the light of life. And Paul, that able minister of Jesus Christ, was sent to the gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and [an] inheritance among them which are sanctified by faith that is in Christ."—P. 8, 9, 10.—1699.

From an essay, entitled "A Tender Salutation of Love," &c., the following is extracted. After speaking of the work of the Holy Spirit in bringing men to see, and to bewail, their sinful and undone condition, they say:—

"Thus men being sensible of the exceeding sinfulness of sin, they will mourn and look unto the Lord in much sorrow, and confess, against thee only have I sinned; and these know the spirit of grace and supplication to be poured upon them, and they look upon him whom they have pierced, and they mourn for him. And it is thus the precious effects of the spirit of grace take place in the heart; and the inward eye is opened to look upon Christ, the Lamb of God, who, in the unspeakable love of God the Father, came into the world and suffered and died for sinners. Oh! here they will look upon the Lamb of God and mourn, because, as the prophet saith, surely he, Christ, hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted; but he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Oh! come, ye that are wounded, come to Christ the Lamb of God; his healing virtue is as efficacious as ever it was, and the love of God the Father is as large as ever it was; and the love of Christ is the same as ever it was; he that comes unto him, he will in no wise cast off."—P. 5.

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THOMAS ELLWOOD.

George Keith having written a book against Friends, entitled "The Deism of William Penn and his Brethren,"

&c., Thomas Ellwood replied to it in 1699, from which I take the following extract:—

“The word Deism being somewhat an uncommon term, may not perhaps be readily understood by every reader. As it has been opposed to Atheism, it has been taken in a good sense; but as it is now used, it is taken in an ill sense, as importing an acknowledgement or owning of God only, or of the Godhead; but not of Christ, with respect to his incarnation, or being manifest in the flesh for the redemption of man; so that to charge any one now with Deism, is to charge him with denying that Christ is come, and hath suffered in the flesh. Now herein George Keith’s both injustice and malice is the greater, in charging William Penn, and his brethren the Quakers, with Deism; inasmuch as he assuredly knows, (which some other adversaries have not had the like opportunity to know, as he hath had,) by certain experience, drawn by so many years’ intimate conversation with William Penn and the Quakers, in free and familiar conferences, and in reading their books; that William Penn and the Quakers, both in word and writing, publicly and privately, have always, and on all occasions, confest, acknowledged, owned, as well as believed the incarnation of Christ, according to the Holy Scriptures, viz.—

“‘That the Word was made flesh,’ John i. 14. That when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, Gal. iv. 4, 5. That Christ Jesus being in the form of God, and thinking it no robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 5, 6, 7, 8. Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures, 1 Cor. xv. 3, 4. That he was delivered for our offences, and was raised again for our justification, Rom. iv. 25. That he is the propitiation for our sins; and not for ours only, but for the sins of the whole world, 1 John ii. 2. That he ascended up, far above all heavens, that he might fill all things, Eph. iv. 10. That he is the one Mediator between God and men, 1 Tim. ii.



5. That he is at the right hand of God, and maketh intercession for us, Rom. viii. 34. And is our Advocate with the Father, 1 John ii. 1. And that it is He which was ordained of God to be the Judge of quick and dead, Acts x. 42. These things, I say, George Keith certainly knows, have been constantly held, believed, professed, and owned by William Penn, and his brethren the Quakers in general, both privately and publicly, in word and writing. These things are so often testified of in our meetings, and have been so fully and plainly asserted and held forth in our books, that we might call in almost as many witnesses thereof, as have frequented our meetings, or attentively read our books." T. Ellwood's Journal, old ed. p. 443, 444, 445.

Again, on page 451, alluding to George Keith having once been in membership with Friends, he says—

"Yet he himself well knows, that neither he, nor William Penn, nor any of the Quakers, ever were Deists; ever did deny, disown, or disbelieve, the coming, incarnation, sufferings, and death of Christ, as man, outwardly in the flesh, his resurrection, ascension, and mediatorship; and he himself has undesignedly acquitted William Penn from his present charge of Deism, by a story he told in his first narrative, p. 38. That upon some urging him to give an instance of one English Quaker, that he ever heard pray to Christ; William Penn being present, said, I am an Englishman and a Quaker, and I own, I have oft prayed to Christ Jesus, even him that was crucified. This, he says, was in the year 1678, which was five years after the publishing of that book, [viz. William Penn's Discourse of the General Rule of faith and life,] from which he attempts to prove him a Deist; that is, a denier of the man Christ Jesus, that was crucified."—Journal, p. 451.

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#### THOMAS STORY,

Being on a religious visit in America, with Aaron Atkinson, gives the following account, viz.—

"The priest was then silent as to that point, [viz. election,] and in an angry manner affirmed, that we as a people deny Christ; and pretended he could prove it, being

furnished, as we perceived, with his pretended proof, out of that lying, perverting, scandalous book, called the Snake in the Grass, which, as we were informed, he used to read often among his people: and his pretended proof amounting to no more than false accusation, we rejected and exposed it as such. Then his last shift was to call upon us for a confession of our own faith: and directed his demand to our friend Richard Johns, in particular, with whom he was acquainted.

"We denied that he had any authority to make any such demand from us, nor should we, on his own account, take any notice of him therein, he appearing as an adversary and perverter; but for the sake of the people, were willing to say what might be sufficient to satisfy such as were not prepossessed or prejudiced against us: And then Richard Johns began and proceeded after this manner: 'We believe that the Lord Jesus Christ, who was born of the Virgin Mary, being conceived by the power and influence of the Holy Ghost, is the true Messiah and Saviour; that he died upon the cross at Jerusalem, a propitiation and sacrifice for the sins of all mankind; that he rose from the dead the third day, ascended, and sitteth on the right hand of the Majesty on high, making intercession for us, and in the fulness of time shall come to judge both the living and the dead, and reward all according to their works.' All which being more fully spoken to by Roger Gill, we asked the people if they were satisfied with that confession, and they generally, from all quarters, answered, yea, yea, yea; it is full, no man can deny it."—P. 173, 174.—1699.

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JOSEPH WYETH,

In the "Switch for the Snake," makes these observations, viz.—

[Objection.] "The Quakers dispute against these, viz. the outward sufferings and death of Christ, and place the merit and satisfaction, in the allegorical sufferings and blood of their light within, inwardly shed," &c.

"This assertion of the Snake is not allegorically, but literally, a lie; for we acknowledge the satisfaction made

by Christ to his Father, but we do deny that groundless and dangerous notion, of his having paid, and his Father exacted, that strict and rigorous satisfaction, by undergoing the self-same punishment and pains that the damned suffer in hell.

“We own the merit of his outward death and sufferings, but dispute against the misapplication of that merit to ungodly men, continuing impenitently in their sins.

“We own and believe, that men, by continuing impenitently in their sins, do press, as with sheaves, the Holy Spirit, and by such, their despite to the Spirit of grace, do grieve the good Spirit of God, which he hath shed abroad upon the hearts of men, in order to their regeneration. But have never said or believed, that the satisfaction made by Christ to the Father, and the merit thereof, consisted in any allegorical suffering and blood of the Light within, inwardly shed.

“We own and believe, that men, through obedience to the Spirit of grace, may come to have their consciences sprinkled from dead works, to serve the living God; and may, through the blood of the everlasting covenant, be made perfect in every good work to do the will of God, through Jesus Christ. But have never placed, or believed the possibility thereof, did consist in such allegorical death and sufferings, as the Snake does insinuate against us; no more than the apostle, in these and other places of Holy Writ, where he directs men to the Word, Christ, in them, can be supposed to undervalue the outward death and sufferings of Christ, at Jerusalem, and to place the satisfaction he made to the Father, and the merit of it, to consist in these his spiritual appearances, by the Holy Spirit, in the hearts of men.”—Switch, p. 7, 8.—1699.

“According to what has been already spoken in the foregoing sections, occasionally, concerning the divinity and incarnation of Christ, I do here of set purpose declare it as a truth, which now is, and always hath been, since we were a people, believed and declared by us: That the Word which was in the beginning with God, by which all things were made, did, in the fulness of time, according to the appointment of the Father, take flesh, and was born of the Virgin Mary, and that, in that body of flesh, the fulness of the Godhead dwelt bodily. Thus in the largeness of the expression and sense of Scripture, we do

truly and sincerely own, according to John i. 14. that the Word was made flesh, &c., dwelt on the earth, and took on him, not the nature of angels; not any aerial or fantastical body; but the seed of Abraham and David; and this he did for the same reason and behoof mentioned by the apostle, Heb. ii. 17, 18. Wherefore in all things it behoveth him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted. For which infinite love of Jesus Christ, in being both the Saviour and Reconciler of men to God, through himself, we sincerely say with the apostle, Heb. iii. 3. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house."—P. 191.

"In the section immediately foregoing, the divinity and incarnation of Christ are largely treated of, and I have therein shown that we own and believe both, as declared fully and truly in the Holy Scriptures, and also that our books, rescued from the perversions of this our adversary, do speak according to that acknowledged rule. It remains, that in this, I now show that we have always owned in like Scriptural sense; that Jesus Christ, in life, doctrine, and death, did fulfil his Father's will, and did offer up himself a most satisfactory sacrifice for the sins of mankind, in opposition to the false insinuations of the Snake herein, who says, herein the Quakers are direct Socinians, for they positively deny the satisfaction.

"Under which cloudy charge, he insinuates as if we did deny what the Scriptures do declare herein; which is false, and he might with equal sincerity have said, the Church of England do deny the satisfaction. For to come nearer, the satisfaction which is positively denied by us, is as positively denied by the Church of England, which is, that rigid and strict notion of satisfaction, which some had doctrinally, but unscripturally, laid down in the terms following, viz. 'That man having transgressed the righteous law of God, and so exposed to the penalty of eternal wrath, it is altogether impossible for God to remit or forgive, without a plenary satisfaction; and that there was no other way by which God could obtain satisfac-

tion, or save men, than by inflicting the penalty of infinite wrath and vengeance on Jesus Christ, the second person in the Trinity, who for sins past, present, and to come, hath wholly borne and paid it to the offended infinite justice of his Father.'

"This, reader, is the satisfaction, or strict and rigid notion of it, which we do deny, and which William Penn, as quoted by the Snake, p. 154, does totally exclude, as anon I shall have occasion more largely to show. But that we do from hence deny the satisfaction which Christ did make, and which the Father did accept, as mentioned and declared in Holy Writ, is very false. For we do believe that as our Saviour does declare, John x. 18, 'No man taketh it from me, (speaking of his life,) but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment received I of my Father.' I say, we do believe that as Christ had this commandment and power from the Father, so by his pure, divine, free, and voluntary resignation, 'not as I will, but as thou wilt,' Matt. xxvi. 42; he did thereby endear the Father's love unto him, as himself declares, verse 17, 'Therefore doth my Father love me, because I lay down my life. And this his free and unconstrained, voluntary offering of himself as a ransom for all, did include his agony on the mount, and his agony on the cross; in fine, it includes all his sufferings, both inward and outward, whereby he became a complete, perfect, and satisfactory sacrifice, and as such was accepted of the Father. This briefly, but truly, and according to Scripture, is a short account of the satisfaction which we do positively own; as the former is an account of the satisfaction which we do positively deny.'—P. 230, 231, 232.

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#### RICHARD CLARIDGE,

After stating the doctrine of rigid satisfaction, as held by some of the professors of his day, and ably refuting it by sound Scripture arguments, declares the belief of Friends concerning Christ Jesus and his sufferings, in the following words:—

"We do believe that he suffered under Pontius Pilate,

was crucified, dead, and buried; that he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world, 1 John ii. 2. That it is through his blood that we have redemption, even the forgiveness of sins, Col. i. 14. We do believe, that as he was delivered for our offences, so he was raised again for our justification, Rom. iv. 25. and ever liveth to make intercession for us, Heb. vii. 25. We do also believe, that he was and is both God and man, in wonderful union, not a God by creation or office, as some hold; nor man by the assumption of an human body only, without a reasonable soul, as others; nor that the manhood was swallowed up of the Godhead, as a third sort grossly fancy: but God uncreated, see John i. 1, 2, 3. Col. i. 17. Heb. i. 8. 10. 12. The true God, 1 John v. 20. The great God, Tit. ii. 13. The Lord of glory, James ii. 1. King of kings, and Lord of lords, Rev. xix. 16. Which is, and which was, and which is to come, the Almighty, Rev. i. 8. The same yesterday, to day, and for ever, Heb. xiii. 8. And man conceived by the Holy Ghost, and born of the virgin Mary, see Luke i. 31. 35. Who suffered for our salvation. Hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour, Eph. v. 2. And by his own blood he entered in once into the holy place, having obtained, or found, as the word signifies, eternal redemption for us, Heb. ix. 12. It was (see 1 Tim. ii. 5) the Man Christ Jesus, the one Mediator between God and men, that was conceived, born, suffered, died, and gave himself a ransom for all; for through the eternal Spirit, he offered himself without spot to God, Heb. ix. 14. Though by wicked hands he was crucified and slain, Acts ii. 23. And in the offering of himself, he was a true and real sacrifice and propitiation for sin, acceptable and satisfactory to God. But he was not a sinner, or reputed by God as such; for the apostle saith expressly, That he knew no sin, 1 Cor. v. 21., was without sin, Heb. iv. 15, was holy, harmless, undefiled, separate from sinners, Heb. vii. 26. But it was by wicked men, that esteemed and condemned him, the Just and Holy One, as a sinner, and numbered him with the transgressors, Isa. liii. 12."—P. 441—443.

He then cites the testimony of some protestant writers, to show that Christ did not so take the sinner's guilt upon him, as to suffer the very same eternal punishment that is due to the wicked, and adds—

"As it was the main design of Christ's life, doctrine, and miracles, to call men to repentance, faith, and obedience; so it was also the great end of his sufferings and death, to accomplish the same glorious design. For he gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. He loved the church and gave himself for it: that he might sanctify and cleanse it, with the washing of water, by the Word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish. Eph. v. 25, 26, 27. He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. This was a principal end of his giving of himself for us, or offering himself a sacrifice of propitiation for the sins of mankind. For he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 15. This is the argument that the apostle much insisted upon; and for the further enforcing of it, I shall mention but two places more; Ye are bought, saith he, with a price, therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20. And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable, and unreprieveable in his sight, Col. i. 21, 22."—P. 444, 445.

In stating the belief of Friends on the subject of justification, in an argument which he had with an Antinomian Baptist, he says:—

"In a word, if justification be considered in its full and just latitude, neither Christ's work, without us, in the prepared body, nor his work within us, by his Holy Spirit, are to be excluded; for both have their place and service in our complete and absolute justification.

"By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputations of sins and transgressions that are past, as though they had never been committed; and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed, that as sin once reigned unto death, even so now grace reigneth,

through righteousness, unto eternal life, by Jesus Christ our Lord. And all this is effected, not by a bare or naked act of faith, separate from obedience; but in the obedience of faith, Christ being the author of eternal salvation to none but those that obey him."—P. 79.—1699.

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THEODORE ECCLESTONE,

In his testimony concerning John Crook, says—

"Among other, his faithful brethren, he had a reverent esteem of the coming of Christ, and his sufferings in the days of his flesh, and knew well how to distinguish his great work of redemption and salvation, as he died for all men, or was a sacrifice for sin; and also as he was a sanctifier and redeemer out of sin; the fruit and benefit of the one, being not obtained without the other.

"And were our adversaries duly sensible what great things Christ both doth in us, as well as did for us, surely they would be humbled under his mighty hand, and leave off their slight esteem of his spiritual work in us, and not suppose the one to be in opposition to the other.

"The apostle Peter saith, 'He bore our sins in his own body on the tree, that we being dead unto sin, should live unto righteousness.' And how can we die unto sin and live unto righteousness, but by his assistance inwardly manifest in his light, grace and Holy Spirit?

"Our being born again, not of corruptible seed, but of incorruptible, by the Word of God, which lives and abides for ever, doth not hinder his being made sin for us, who knew no sin, that we may be made the righteousness of God in him.

"Our owning we are sanctified by the work of his Spirit in our inward parts, hinders not our having remission of sins in his name.

"He having left us an example that we should follow his steps, bars him not at all from being our King, and Captain of salvation: though he is a Condemner of sin in the flesh, yet he is also our Advocate with the Father, Jesus Christ the righteous.

"Our owning him a sacrifice for sin, hinders not at all his being our great High Priest.

“Our acknowledging he was tempted in all points, like as we are, doth not prevent his being able to succour us, when we are tempted. Thus our preaching him, the true Light, which lighteth every man that cometh into the world, doth not divest him of any of his blessed attributes, or offices, worthily bestowed upon him in Holy Scripture; as the seed of the woman, the Word, Emmanuel, Interpreter, One among a thousand, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace, Lamb of God, Jesus, Saviour, the very Christ, the Anointed, and many more: yea, he becomes all these to us as we walk in his light, who was given for a Light to lighten the gentiles, that he might be God’s salvation to the ends of the earth.”—P. 48, 49.—1700.

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BENJAMIN LINDLEY.

The following extract is from “A Treatise of Election and Reprobation,” written by this Friend, and published in the year 1700:—

“Jesus Christ is our High Priest, and as such, it is his office to bless us, to offer up our sacrifices, to atone and intercede for and in our behalf. Every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way. And if men had such great benefit and blessing by the high priests after the order of Aaron, how great blessing and benefit then have we by our High Priest, after the order of Melchisedec, who was before Aaron, and is greater than Aaron?

“Great was the love of God unto us, in giving his Son to be our High Priest, to have the oversight and cure of our souls, and ineffable [are] the benefits mankind receive by Him, who being exalted by the right hand of God, and having received from the Father the promise of the Holy Ghost, hath shed forth this in some measure upon all. Oh! how wonderfully did He, when he took our nature upon him, show how great was his goodness to the sons of men! So, if under the cure of such an High Priest, we come to any miscarriage, it must be through ourselves!”—P. 13.—1700.

## JOHN GRATTON,

In his reply to some queries propounded to the Quakers, by a clergyman, says—

“Thou beginnest thus: What Jesus Christ is it that he preached? I told thee before, but that, it seems, would not satisfy thee, and therefore I say,

“That we preach the same Jesus Christ, that was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, rose again the third day, ascended into heaven, and is on the right hand of the Majesty on high, and will come to judge quick and dead: this is our Intercessor, Advocate with the Father, our Mediator betwixt God and man, the Man Christ Jesus; this is He who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption, the Author and Finisher of our faith, our hope of glory, our life, light, strength, and salvation; our Captain, Ensign, Deliverer, Preserver, and Helper; without him we are as nothing, and can do nothing; he is the Mighty God, the Everlasting Father, the King of kings and Lord of lords.”—*Journal*, p. 352, 353.—1703.

From a treatise concerning the death and sufferings of Christ, I extract the following:—

“But some are ready to object, and say, ‘You Quakers do mightily preach up the light within, but you say little of the death and sufferings of Christ without the gates of Jerusalem, &c.’

“Answer.—We have many accusers, that say all manner of evil against us, which we patiently bear, knowing it is for his sake, that suffered for us, who is become not only our light, but also our salvation, as we abide in him, as he hath commanded us. And we declare, that as he by the grace of God tasted death for every man; so every man hath this benefit by it, that he may now come to him, receive him, and in him, receive power to become a child of God: therefore when he came into the world, there was great joy, for the angel that appeared unto the shepherds, said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people; and there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.

"Here is universal love, for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life: So all the world are put into a capacity, by the death and sufferings of Christ, to come to him; and he that comes to Christ, he will in no wise cast out; for God is no respecter of persons, but in every nation he that fears him and works righteousness, is accepted of him. So we say it is Christ that suffered for us, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; yea, he laid down his life a ransom for all, who himself bare our sins in his own body on the tree, that we, being dead unto sin, should live unto righteousness, by whose stripes we are healed; yea, whilst we were sinners, Christ died for us, and by himself, purged our sins: Forasmuch then as the children are partakers of flesh and blood, he also himself, likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their life time subject to bondage.

"Thus now I declare, we own the death and sufferings of Christ, according to the Holy Scriptures; and that he, and he only, that suffered without the gates of Jerusalem, hath been our peace-maker; and is now come by his light and Spirit, to give us the knowledge of God, and what he hath done for us; so that in his light, we see Him who is our Light and our salvation; as Isaiah said, He hath borne our sorrows, and carried our griefs, which were the sad effects of our sins, so that now, remission of sins that are past, is freely preached unto all men through him, and all mankind are invited to come to him, and all the ends of the earth to look unto him and be saved."—P. 390. 392.—1690.

In an essay, entitled "Christ is All in All, &c.," after recounting the miracles, mighty works, and gracious acts of our blessed Lord, while personally on earth, he adds—

"But what shall I say, who can declare the good he did? It is undeclarable, his goodness surpasses the understanding of all mankind: he fulfilled the law of Moses to a jot or tittle, and was so holy, harmless, righteous, just and good, that no man could convince him of sin; he was and is the end of the law for righteousness to every one

that believeth; he suffered for us, the just for the unjust, that he might bring us to God; he laid down his life, a ransom for all, and tasted death for every man; he offered up himself a Lamb without spot unto God; he poured out his soul unto death, and became an offering for sin, and was a propitiatory sacrifice; our passover sacrificed for us; offered up himself once for all, and by one offering hath perfected for ever them that are sanctified: those who receive him in the love of God, he works in them and for them, makes them new creatures, quickens them who were dead in trespasses and sins; he is the resurrection and the life, he that believes in me, saith he; though he were dead, yet shall he live; and he that liveth and believeth in me, shall never die.

“He is our Peace-Maker, the Prince of peace, our Reconciler to God, the Word of reconciliation; he is the true Light that lighteth every man that cometh into the world; he that believeth in him shall not abide in darkness, but shall have the light of life. He is our Wisdom, Righteousness, Sanctification, and Redemption, our Life, Strength, and Way to God, our All in All.

“Oh! the benefits, advantages, favours, blessings, and mercies accruing by the coming of Christ into the world; by his living and dying in it, and for it, perfecting the work of our salvation, without any merit of mankind; for all had sinned, and fallen short of the glory of God; there were none, in that state, righteous, no not one: there were none that did good, they were altogether become unprofitable; the way of peace they did not know; there was no fear of God before their eyes; yet when we were without strength, in due time Christ died for the ungodly: But God commendeth his love towards us, in that while we were yet sinners, Christ died for us; here is the love, not that we loved him, but God so loved us that he gave his only begotten Son, that he by the grace of God should taste death for every man: the love of Christ constraineth us, because we thus judge, that if one died for all men, then were all dead, and that he died for all, that they who live, should not henceforth live unto themselves, but unto him that died for them, and rose again: So all things are of God, and nothing of man, in this great work of salvation; but all of God, who hath reconciled us unto himself by Jesus Christ, and hath given unto us the ministry of

reconciliation, viz., that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation: Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God, for he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

"Now it appears very fully by the Holy Scriptures, that after Christ had abundantly benefited the world while he lived in it, he also by his death hath done much good to all mankind, beyond utterance, yea, beyond the understanding of men! What, to all mankind? Yea, to enemies, to sinners, to ungodly men, as is clear from Rom. v. 6, to the end, as aforesaid, 'for if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. So now we joy in God through our Lord Jesus Christ, by whom we have received the atonement.' Here is good will to men, yea, to enemies."—P. 423. 425.—1700.

He thus concludes the essay—

"It is clear from what hath been said, that Christ is all, in all his people, viz., their wisdom, strength, power, righteousness, light, life, peace, sanctification, justification, consolation, and salvation: with him we have all things; without him, we can do nothing: in him all fulness dwells; that though he was rich, yet for our sakes he became poor, that we, through his poverty, might be rich. And he who is Heir of all things, was once offered, to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation. Blessed are they who love his appearance: they are ready to say, come, Lord Jesus, come quickly. Arise, O Lord, and let thy enemies be scattered; make haste and come away. Thy kingdom come, thy will be done."—P. 432.

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#### CHRISTOPHER STORY.

This worthy man and his friends having experienced some very rough treatment from the people of Canonsby, in consequence of a misapprehension of the principles of

the Quakers, he addressed a letter of expostulation to them, in which he thus declares the nature of the doctrines, promulgated by the Society:

“That there is not another name given under heaven by which men can be saved, but by the name of Jesus, unto whose name every knee must bow, and tongue confess, either in judgment or in mercy; and that it was the same Jesus Christ who was born of the Virgin Mary, in Bethlehem in Judea, whose life Herod sought; who, after he had wrought many miracles, suffered the contradiction of sinners, and whose precious blood was shed without the gates of Jerusalem, that tasted death for mankind, that he might be a propitiation for the sins of the whole world; who was laid in the new sepulchre, rose again the third day; who, after his appearing unto his disciples, as the Scripture makes mention, was received into a cloud out of their sight, and sits at the right hand of the Father. All which testimonies, recorded in the Scriptures of truth, from the time of the Virgin Mary’s being overshadowed by the Holy Ghost, and the child Jesus being brought forth in Bethlehem of Judea, unto that day [when] the cloud received him out of the disciples’ sight, all Christians that ever I met with agree in; and we are of the same belief. And this being part of what was upon my mind at that time, another thing that followed was, that after Christ Jesus ascended up on high, he gave gifts unto men, some apostles, some prophets, some evangelists, &c. (Read the fourth chapter of the Ephesians.) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, saith the apostle. And the same apostle, writing to the Corinthians, in chapter twelfth, concerning the diversities of gifts, but the same Spirit, saith, that a ‘manifestation of the Spirit is given to every man to profit withal;’ and this makes good the words of our Lord and Saviour to his disciples, John xvi. ‘Nevertheless, (saith he,) I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you: And when he is come, he will reprove the world of sin, and of righteousness, and of judgment, &c., and will guide you into all truth.’

“And seeing that which is to be known of God, is

manifested in man, (God hath showed it unto them, as in Romans, chap. i.) it is our message to you and all people, wherever we come or go, to direct all to the Spirit of truth that convinceth of sin, as aforesaid, and leads into all truth. And this is the word nigh, even in thy heart and thy mouth, Rom. x. which the apostle preached; and that every one that hath an ear, might hear what the Spirit saith, is no new doctrine, 'for as many as are led by the Spirit of God, they are the sons of God,' Rom. viii. 14. Why we should be reviled and abused for exhorting people that have believed in God, and in Christ Jesus, to be led by the Holy Spirit of God, so as that thereby they may work out their own salvation, with fear and trembling, do ye judge: and though we have been unchristianly treated by you, once and again, yet we do suppose you know us not, and therefore we can pray and say in reality, 'Lord, forgive them; they know not what they do;' for all that have persecuted God's people in every age, such was their blindness and hardness of heart, that they knew them not, as they were really concerned on the Lord's account."—Journal, p. 82 to 84.—1701.

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THOMAS UPSHER,

In a pamphlet, written in reply to some of George Keith's misrepresentations, declares that "he doth believe it necessary to our salvation, for us to believe that Christ was born of a virgin, his death, sufferings, and mediation, without us, according to apostolic testimony."—P. 5.

"As to the Man Christ Jesus, and the resurrection both of the just and unjust, with all other articles of the Christian faith, we believe and confess according to Scripture, and never did otherwise since we were a people."—P. 19.

"My confessing that true faith in our Lord Jesus, as to his outward manifestation, is necessary to our salvation, since God has given us the knowledge of it, doth no ways contradict our testimony to the sufficiency of the light within, this being it, by which we are brought to saving faith, both with respect to his outward and inward manifestation."—P. 24.—1701.

"For as to us who have the Scriptures, we say, That

we are obliged to believe in the outward appearance of our Lord Jesus Christ, in what he has done for our redemption and salvation."—P. 25.

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ROBERT HASKINS.

In an appendix to the foregoing pamphlet, to the question, whether the Quakers believe that Jesus Christ would come to judge them, and all mankind, in that great day, he answers in these words—

"I do believe that Christ will come in his glorious body; having reference in my mind at the same time unto that saying of the apostle Paul, Phil. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body. And ought not this answer to suffice, seeing 'tis true and scriptural? Is it not enough that we declare our faith in such words as it hath seemed good unto the Holy Ghost to leave us in the holy Scriptures?"

To an uncharitable misrepresentation of this answer, he replies—

"Oh horrid abuse, thus to render me inconsistent with the holy Scriptures; which, ever since I have in measure received the truth as it is in Jesus, I have and do most certainly believe: for I do faithfully and truly believe according to these scriptures, Rom. vi. 9. 1 Cor. xv. 4, 5. 20., that Christ is risen from the dead; knowing that Christ being risen from the dead, dieth no more—death hath no more dominion over him; and that he was buried, and that he rose again the third day, according to the Scriptures, and he was seen of Cephas, then of the twelve, after that, he was seen of above five hundred brethren at once. And verse 23. But now is Christ risen, and become the first fruits of them that slept.

"These things I do most certainly believe, and don't know any one amongst the people called Quakers that disbelieve the same; and therefore shall leave the impartial reader to judge, whether the author has not greatly abused us, in publishing us to be unbelievers in the first principles of the Christian religion, for so he renders us in p. 14, saying, 'Thus we see what professed unbelievers noted men among the Quakers are, in the very first prin-

ciples and fundamentals of Christianity.' But how will the author prove this black charge upon us? Did ever any Quakers declare unto him, or to any other person, that they did not believe the very first principles of Christianity? I am persuaded not; and I have good reason for it, because they have been ready and willing, as occasion has offered, both publicly in preaching and writing, and also in private conference, to declare their true and certain belief, according to the holy Scriptures, concerning Jesus Christ, his being born of the Virgin Mary; also his living upon the earth, going about doing good, working many miracles; also that the same Jesus Christ was crucified, died, and was buried, and rose again and ascended into heaven, and sitteth at the right hand of the Majesty on high, and is our Advocate, Interceder, and Mediator, viz., the Man Christ Jesus; who also will come, in the great and last day of judgment, to judge the world in righteousness, to separate the sheep from the goats, and to reward every one according unto their works.

"Colchester, 5th of 2d mo. 1701."—P. 29, 30.

JOHN TOMKINS.

In the year 1694, this Friend published "A Harmony of the Old and New Testament," containing a view of the fulfilment of the prophecies respecting the coming, offices, kingdom, and glory of our blessed Saviour, the Lord Jesus Christ. His object in preparing this work appears to have been, not only to promote a more perfect knowledge of those invaluable and sacred records, but also to convince those who might read the volume, that the religious Society of which he was a member, sincerely believed in all that is recorded in the holy Scriptures concerning the birth, life, sufferings, death, resurrection, ascension, and glorious offices of the dear Son of God. The following extract from the preface will give the author's views:—

"And considering the uncharitable as well as false reports spread by the adversaries of truth, against that despised people of God called Quakers, that we do not own the Lord Jesus Christ, who suffered without the gates

of Jerusalem, and expect to be saved only by a Christ within us, denying the blessed effects of what he did for us when on earth, and is now doing for us in heaven, with many more unchristian charges, which from time to time have been cast upon the truth and the aforesaid people, on purpose, no doubt, by some, to lay stumbling blocks before the feet of those who may be inquiring the way to Sion with their faces thitherward. I say, considering these imputations, if by any means this may help to clear up truth to the understanding of any, and wipe off those aspersions cast upon it, (being otherwise loath to appear in print,) I have consented to its publication, and present it unto thee, candid reader, whoever thou art, if thou hast hope toward God in the promise made to the fathers.

“And, in the name of God, we testify to all men that we do sincerely believe in and acknowledge the Lord Jesus Christ to be the Son of God, according to the holy Scriptures, to be one and the same Christ without us, as well as within us, for he cannot be divided. The Scriptures bear record of him, and so we believe in him, as he was from everlasting; who, being in the form of God, thought it not robbery to be equal with God, by whom also the worlds were made. And we also believe in him as he appeared in the pure body prepared for him to do the will of God in, and for the space of above thirty years, walked amongst men, living a holy, unspotted life, going about doing good continually, working many mighty miracles and wonders, for the convincing of the ignorant and confounding of his enemies and opposers, and for the confirmation of the faith of those who did and should believe in his name. And we have also fellowship in the virtue and blessed effects of his cruel sufferings and shameful death, who willingly offered up himself a sacrifice, an offering of a sweet smelling savour unto God for the sins of the whole world. And we believe in the power of his joyful resurrection, ascension, gifts for men, and new covenant with his people; the tenor whereof is, that he will write his law in their hearts, and put his Spirit into their inward parts, whereby he will quicken them who once were dead, and make them living, sanctified stones, with which he will build his church, himself being their Head. And we also faithfully own Him in all his offices in his church, as King, Priest, Prophet, Mediator,

and Intercessor in the heavens, now appearing in the presence of God for us. And that there shall be a resurrection both of the just and unjust; and that God hath appointed a day wherein he will judge the world in righteousness by that man Christ Jesus, who will render righteous judgment, giving unto every one according to their works. And lastly, when he hath subdued all his enemies in subjection to himself, he will resign the kingdom to his Father, that God may be all in all."

About the year 1697, John Tomkins republished "*The Harmony of the Old and New Testaments*," with "*A brief Concordance of the Names and Attributes [of], with sundry Texts relating unto, our blessed Lord and Saviour Jesus Christ.*" The epistle to the reader, prefixed to the latter compilation, exhibits so clearly, and with such feeling and simplicity, the pious faith of this devout man, that I apprehend every sincere Christian must be edified by the perusal of it. It is as follows:—

"In the perusing of the holy Scriptures, I have found them to abound with many excellent names and attributes, and other very significant sayings, relating to our blessed Lord and Saviour Jesus Christ, mixed throughout the holy writings both of the prophets and apostles, like choice flowers of extraordinary virtue and beauty in a garden, which hath been occasion of much comfort to my soul, and a confirmation of my faith, to observe the great mercy of Almighty God extended towards mankind.

"I say that God, who is infinitely perfect and complete in himself, to whom we cannot add any thing, (as himself says, If I were hungry, I would not tell thee, for the world is mine and the fulness thereof; And as David said to the Lord, my goodness extendeth not to thee, but to the saints that are in the earth;) that He should create man on purpose to do him good, and give him a law, the observation whereof will redound to his own advantage, not only in this world, but to eternity; for godliness is profitable to all things, having the promise of the life that now is, and of that which is to come. Certainly we have great cause to confess the Lord is not an hard master. But after God had made man the chief of the visible creation, yea, made him little lower than the angels, and crowned him with glory and honour, man disobeys the command of God, forfeits this glorious state, and was driven out of Paradise;

and by his sin did not only lose that great happiness, but did also incur the wrath of God upon himself and his posterity. As by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned. In which fallen state, we had perished for ever, had not God provided a remedy: He who is rich in mercy, for the great love wherewith he loved us, sent his only begotten Son to be the Saviour of the world; and that, in the ages to come, he might show the exceeding riches of his grace, in his kindness towards us through Jesus Christ, who is the Healer of the breaches, the Physician of value, and the true Balm of Gilead.

“This Saviour, our Lord Jesus, was promised and prophetically spoken of under many denominations, as the following collection sheweth. The first promise made to our first parents was, that the Seed of the woman shall bruise the serpent’s head; yet that promise was not outwardly fulfilled until about four thousand years afterward, when, in the fulness of time, God sent his Son, made of a woman, to redeem us. And during that time, until the coming of our Lord Jesus Christ, God was not unmindful of his people, but renewed his mercy unto them in repeating the same promise, though under different names. Unto Abraham, Christ was promised under much the like expression as to Adam and Eve, viz. In thee, and in thy seed, shall all the nations of the earth be blessed. And by Jacob, Christ was called Shiloh; by others, a Star, a Prophet, the Lord’s Anointed, Wonderful, Counsellor, the Mighty God, a Redeemer out of Zion, Salvation to the ends of the earth, and in Him shall the gentiles trust, and a Saviour, a Son, a Sacrifice, a Priest for ever, a Judge both of quick and dead.

“These and many more very significant names and attributes, &c. concerning our Lord Jesus, are not for us to look upon and read only, but to wait to experience the blessed effects and benefit of them in ourselves. To know our Lord Jesus by his Spirit and power to break the head of the serpent in us, as that he did break the head of the serpent without us, when he gave Satan a defeat in the open field, and spoiled principalities and powers, and made a show of them openly, and triumphed over them. And to know him, Shiloh, to be our Peace-maker; a Star, to give us light by shining into our hearts; the Arm of the Lord,

to defend us from all the fiery darts of the wicked; a Counsellor, to advise us in all difficulties; the Mighty God, to fear, worship, and praise; a Redeemer, to redeem us from our vain conversation; also to feel the Holy Spirit to apply unto our souls the great benefits and effects of our Lord Jesus's coming into the world, his suffering, sacrifice, and atonement for us; and to know him, our Saviour, to save us from our sins, and from wrath to come; our King to rule us, our Prophet to teach us, and our High Priest and Mediator in the heavens, now to appear in the presence of God for us: Likewise by his Spirit in our hearts, helping our infirmities; for we know not what to pray for as we ought, but as the Spirit itself maketh intercession for us, according to the will of God. I would be brief, for time will fail to speak particularly of these things; but for the sake of some who may be prejudiced to our Christian principle and Society, I am willing to say as followeth:—

“That we do faithfully and sincerely declare, that whatsoever our Lord Jesus is said in holy Scripture to be, or to bring to pass, either without us or within us, we heartily believe. And we preach the inward knowledge of Christ Jesus by the teachings of his Spirit, not in opposition to, but in union with, the outward knowledge of Christ. And likewise we press the inward experience of the blessed effects of the many offices of Christ, not in opposition to, but in concord with, what he hath done, doth and will bring to pass without us. It is the Holy Spirit we recommend people unto, whereby they must be taught the things of God; for it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things; yea, the deep things of God: For what man knoweth the things of a man save the spirit of a man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now, seeing the things of God cannot be known but by the Spirit of God, and that the happiness of man depends upon the knowledge of the things of God, it is of absolute necessity that man be turned to this Spirit, which will reveal unto him the deep things of God, whereof those things [which] the holy Scriptures speak concerning our Lord Jesus, are

none of the least; therefore to this Spirit we direct people, that thereby they may know aright the things necessary to salvation.

“This may also serve as a further testimony to our Christian faith concerning the Lord Jesus Christ. We believe, that there is not salvation in any other name under heaven given among men whereby we must be saved. We believe in him as he is God, and as he is man, and as he is both God and man united, in a wonderful mystery, far above the apprehensions of men. And we believe that the same Lord Jesus Christ was born of a virgin, and died for our sins, according to the Scriptures, and that he was buried, and rose again the third day, according to the Scriptures, and ascended, and is set on the right hand of the throne of the Majesty in the heavens. This is he that was from everlasting: When God prepared the heavens, he was there; when he appointed the foundations of the earth, and gave the sea his decree, that the waters should not pass his commandment, then was he by him as one brought up with him, and was daily his delight. This is he that was in the church in the wilderness, and was the Rock that followed Israel, and he was their spiritual meat and drink. This is he whose Spirit was in the prophets, when they testified before-hand the sufferings of Christ, and the glory that should follow. Who himself also promised his disciples, when he was in the flesh upon earth, and about to leave them, that he would come again in Spirit; and be their Comforter for ever. He that dwelleth with you, shall be in you. To this Holy Spirit and grace, I commend thee, which is able to build thee up, and give thee an inheritance among them that are sanctified. Amen.”

THOMAS BAYLES AND OTHERS.

In answer to several charges of unsound doctrine made against Friends in the year 1699, a short treatise was published, entitled “Some account from Colchester of the unfairness and disingenuity of two Rectors and two non-conformist Ministers, &c.” from which I take the following extracts, viz.—

"We, whose names are hereunto subscribed, in testimony against the unjust charge of errors, &c. do sincerely declare our explication and sense upon the fourteen sections collected against us in 'Some account from Colchester,' as followeth, viz.—

1st. "Our preferring the Spirit of truth, in its immediate and powerful ministry, to the letter of the Scriptures and division of chapters, is not to deny the doctrine contained in holy Scripture to be of divine authority, as given by divine inspiration; for as such we sincerely believe and own the same."

2d. [Concerning the law of the ten commandments.]

3d. "Christ's coming in the flesh was a true example of holiness, &c. and more than a type or figure."

4th. [Concerning steeple-houses.]

5th. "Christ, who ascended into heaven and glory, being in his saints by his light and Spirit, is but one Christ; not two Christs, nor divided.

6th. "As there is one Lord Jesus Christ, and one true faith in him, this faith respects Christ, both as without us in the heavens, and as he is in the hearts of his saints; it does not exclude him out of them, seeing he dwells in their hearts by faith."

7th and 8th. [Concerning the promises and faith.]

9th. "God's own blood, by which he purchased his church, being the whole ransom or price, was his own dear Son himself; who is a Spiritual and most glorious Christ, the heavenly Man."

10th. "The soldier's mere act of shedding Christ's blood, by thrusting his spear into the side after he had given up the ghost, is not our justification, nor the meritorious cause thereof; but Christ himself, by his obedience unto death for us, including his whole sacrifice and work of grace in us. Yet really we esteem the blood of Christ, as part of his sacrifice and offering for sinners, to be of more value than all the legal sacrifices, or blood of any man whatsoever."—1699.

Signed by Thomas Bayles, Arthur Cotton, John Furly, Daniel Van De Wall, Francis Newton, Robert Haskins, and George Dehorn.

AMBROSE RIGGE.

In a treatise, entitled "A Testimony to true Christianity," &c. written by this Friend, after describing the end and design of the coming of our Lord and Saviour Jesus Christ in the flesh, he proceeds to speak of the great error of such as plead for the impossibility of experiencing perfect freedom from sin in this life;

"Whereby [viz. the doctrine of sin for term of life] the coming, suffering, death, resurrection and ascension of Jesus Christ, our complete Saviour and Mediator, are made void and of none effect, and the blood of his cross counted a vain thing, which is a great offence against God. For, first, his coming and manifestation was to take away sin;"—he then recites the expressions of the apostle John in his first epistle, c. iii. 5, 6, 7, 8, 9, 10, and adds—

"So they who plead for sin's continuing in their mortal bodies during life, do oppose the benefit of his coming and manifestation, which was to take away sin and to finish transgression, 1 John iii. 5, &c. and consequently the benefit of his suffering, death, resurrection, and ascension into glory, he being a perfect sacrifice for sin and Mediator, and hath power to destroy him that had the power of death, that is, the devil, Heb. ii. 14. and deliver them who through fear of death were all their life time subject to bondage, v. 15. Who ascended far above all heavens, that he might fill all things: and he gave some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 10—13. Thus they magnified him, who were true witnesses of the power of his death, and virtue of his resurrection and ascension, by which they obtained victory over death, darkness, and the power of the grave, and were made more than conquerors through him that loved them: And gave thanks to God, who had given them victory through Jesus Christ, and triumphed over death and the sting of it, which was sin."—P. 5.

To the objection, "that if people be thoroughly cleans-

ed from sin on this side the grave, they need no Mediator or Advocate, &c." he says—

"The consequence is unjust and falsely deduced. There's need of Christ as Mediator and Advocate for all mankind, for whom Christ prays or makes intercession, and that is both for transgressors and saints; for the unsanctified and for the sanctified; for the first, that they may be sanctified; for the last, that they may be preserved and kept from the evil: Therefore there is need of Christ as Advocate for all mankind."—P. 13.

He thus concludes the tract:—

"All other weighty principles of the doctrine of our Lord and Saviour Jesus Christ, which he preached in the days of his flesh, and are expressed in the holy Scriptures, we, by virtue of his coming in Spirit, have embraced, owned, and freely received and vindicated, in and through many tribulations, of which I have had not the least share; in and through which, a divine hand hath upheld me to gray hairs, and hope so to continue to the end of my days. That so, God over all, through his dear Son Jesus Christ, our alone Saviour, Mediator, and Redeemer, may be glorified; by whose power alone I have been preserved; to whom I give the praise now, and hope I shall, for evermore."—P. 27.—1703.

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DANIEL PHILLIPS,

In a work, entitled "An occasional Defence of the Principles and Practices of the people called Quakers," after a quotation from William Smith's Catechism, says—

"From these words it is undeniable, that we do not only own Jesus Christ as he is in heaven above, at the right hand of God, in his heavenly Manhood; but also that he is the eternal Light, that savingly enlightens every numerical man coming into the world. To his spiritual appearance in man's heart, our Friends have been principally commissioned to testify: hence our adversaries have illogically concluded, that we do undervalue his outward appearance in the land of Judea, &c. which is a gross calumny, calculated by some designing persons on purpose to render us obnoxious in the eyes of our neighbours.

We have not thought it so necessary publicly to inculcate those principles of our religion which have been believed by all, as those essentials of Christianity which have been opposed by most. Nevertheless, as occasion offers, we have not been backward to publish the doctrines of Christ's birth, sufferings, crucifixion, resurrection, ascension, and glorification, &c. thereby to manifest his divine power and glory."—P. 63.

He thus replies to an objection made by his opponent, viz.—

Objection.—"Follow the Light within—this is their whole creed—the sum total of their belief."

Answer.—"We are not ashamed to recommend all people to the guidance of the light within. And had my adversary been directed by it in penning this treatise, he would never have published such notorious untruths. Who is there that hath been at any of our meetings, or read any of our writings, that cannot contradict this man and detect him of misrepresenting us in this matter? 'Tis true we advise all to follow the dictates of the light within, esteeming it a necessary article of our faith; but that it is our whole creed, or the sum total of our belief, we utterly deny.

"Near the foot of this page he [the opponent] saith, they [Quakers] don't lay any stress in the incarnation, death, and sufferings of our blessed Saviour, as of any necessity to have faith in them in order to salvation.

Answer.—"This is a great abuse; for we who have been blessed with the outward knowledge of the Holy Scripture, do believe that it is absolutely necessary for us to have faith in the incarnation, death, sufferings, &c. of our Lord and Saviour Jesus Christ. The falsehood of this passage is so obvious, to all those that have had any knowledge of us, or of our principles, that I esteem it unnecessary to dwell any longer on this subject."—P. 59, 60.

Objection.—"The Quakers having as you see thus doted on their light within, you must know that they do not believe there is any necessity to have faith in Jesus Christ who died at Jerusalem."

Answer.—"Passing by his scoff at our doting on the light within; to the following words I reply; The people called Quakers do believe there is a necessity for them to

have faith in Jesus Christ who died at Jerusalem, and they that say the contrary, do them great injustice."—P. 71.

Again, speaking of the sufficiency of the divine Light, he says:—

"Though he [God] can and doubtless will save many conscientious heathens, who have had no opportunity afforded them of attaining faith in Christ as he was outwardly born of a virgin, &c.—yet we do believe there is a necessity for us to have faith in Jesus Christ who died at Jerusalem, in order to our salvation, because we have been blessed with the outward knowledge of the holy Scriptures; whereof many Indians, not through any wilful or malicious fault in themselves, but by the providence of God, have been deprived."—P. 72.

To the charge that the "Quakers were never heard to preach up the necessity of faith in a crucified Jesus"—he says, "When an untruth, stamped with a great assurance, will thereby receive currency, then this probably will be credited. Otherwise I am persuaded, no man, that hath frequented our assemblies or read our writings, will believe this calumniator herein. For myself, I can solemnly declare that I have often heard the necessity of faith in a crucified Jesus preached up in our meetings."—*Ibid.*

To the charge that "they never ask pardon for Christ Jesus' sake," he replies—"This is a great mistake, for our friends do ask pardon of their sins in the name of Jesus Christ, and expect to be saved only by his merits and work of regeneration."—P. 82.

In answer to the false assertion that the Quakers do not believe in the divinity and humanity of our blessed Lord, he asserts—"This is an abuse which we no ways deserve, for our faith concerning Christ, as we have repeatedly said, is, that he is, according to the apostle, Rom. i. 9. God over all, blessed for ever; but after the flesh, of the seed of Abraham, and so truly the son of man."—P. 101.

To another charge, he says: "Then the sense is thus, 'they acknowledge Jesus to have been a man, but not God, i. e. He, God, was not personally united to the Godhead.' If this is his meaning, I profess this jargon is above my capacity to comprehend; but if He relates to Jesus Christ, and my opponent would thereby suggest that the Quakers do not believe that there was a miraculous union between the manhood of Christ and the eternal Word, he is

extremely mistaken. For though we, with several of the primitive Christians, have opposed the attributing [of] personality to God, conceiving it to be too gross a term to be predicated of the Almighty, yet our faith hath always been that there was a wonderful union between the manhood of Jesus Christ and the divine Word, and such an union as is altogether incomprehensible, to finite man.” —P. 103.

On behalf of the Society of Friends, he makes the following declaration of faith, viz.—

“We do believe that God is a Spirit, and they that worship him must worship him in Spirit and truth, John iv. 24. For the Father seeketh such to worship him, 23. But in vain they do worship him, teaching for doctrines the commandments of men, Mat. xv. 9.

“That Christ Jesus, who was and is truly God and truly Man, in wonderful and inseparable union, is the only foundation and object of our faith and hope: Neither is there salvation in any other, for there is no other name under heaven given among or in men, whereby, or in which, we must be saved, Acts iv. 12. That he is the Mediator of the New Testament, Heb. ix. 15. The only Mediator between God and man, the Man Christ Jesus, 1 Tim. ii. 5. That the Spirit of truth which he promised to send, and doth proceed from the Father, is come and testifieth of Christ, John xv. 26. That there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one, 1 John v. 7. That Christ died for all, 2 Cor. v. 14. Gave himself a ransom for all, 1 Tim. ii. 6. Tasted death for every man, Heb. ii. 9. Is the propitiation for our sins, and not for ours only but also for the sins of the whole world, 1 John ii. 2. For as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, Jesus Christ, the free gift came upon all men unto justification of life, Rom. v. 18.

“Now as the death of Christ is universally extended, so, in order to fit and prepare men for the receiving and applying the saving benefits thereof unto themselves, the manifestation of the Spirit is given to every man to profit withal, 1 Cor. xii. 7. I am come, saith Christ, a light into the world, that whosoever believeth in me should not abide in darkness. John xii. 46. The grace of God that bringeth

salvation hath appeared unto all men, Tit. ii. 11. And as men mind and attend unto the light, spirit and grace of Christ in their own hearts, so it will first discover to them their sins, and their utter inability to save themselves therefrom by virtue of any strength, power, or free will of their own, and then show them, in, by, and from whom alone, strength and salvation are to be had, namely, Jesus Christ; who was delivered for our offences, and was raised again for our justification, Rom. iv. 25. For without his light to enlighten, and his Spirit and grace to teach and enable, men can neither know Christ effectually, nor believe in him savingly, notwithstanding the universal extent of his sufferings, death and resurrection."—P. 249, &c. —1703.

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SAMUEL CRISP.

From a work, entitled "A Libeller exposed," &c. I make the following extracts, viz.—

"Our faith is, and always has been, in that Christ, the Son of God, who, according to the flesh, was crucified without the gates of Jerusalem: He is the object of our faith, to the merit of whose death and passion, with the work of his Spirit in our hearts, we trust only for life and salvation; with his stripes we are healed."—P. 9.

"As to what he says of our forcing ourselves to speak with a seeming reverence and respect of the outward Christ, his death and sufferings; I would hope that he knows better in his own conscience than thus to represent us: We bear a true reverence and respect to Jesus Christ, his death and sufferings, and can never be sufficiently thankful to him who was pleased to humble himself to death, even the death of the cross; that all that believe in him might, through the cross, be made heirs of life and immortality."—P. 24.—1704.

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#### JOHN BANKS.

This worthy Friend, toward the close of life, wrote an essay, entitled "A testimony concerning my faith in Christ;" a production worthy the perusal of all those who

desire to become acquainted with the primitive faith of the Society of Friends. It is as follows:—

“I believe in that same Lord Jesus Christ, the Son of God, for remission of sins, and the salvation of my soul; even he, which was conceived of the Holy Ghost, born of the Virgin Mary, who made a good confession before Pontius Pilate, and was crucified without the gates of Jerusalem; dead and buried, and rose again the third day, and ascended into glory, far above all heavens, that he might fill all things, according to the testimony of the holy Scriptures, for which I have a godly and reverent esteem.

“I also believe in him as to his appearing the second time without sin unto salvation to all that look for him, by his living and eternal Spirit, the Spirit of truth, which the world cannot receive, as when he prayed unto the Father that he would send the Comforter, that did and doth lead into all truth all that have and do believe in him thereby.

“Even as when it pleased the Lord to visit me with the dayspring of his love from on high, in the days of my youth, by this Spirit of life and truth, sin and Satan were manifested; and if at any time I was prevailed upon by entering into any of his temptations, I was reprovèd and judged thereby:

“But when faith was begotten in my heart to believe in the Spirit of truth that reprovèd me, I received power from Him in whom I did and do believe, to overcome one sin after another, in order to a perfect freedom from it, which must be in this life, or else no entering into the kingdom of heaven. For all who live and die in sin, are unclean, and therefore cannot enter the kingdom.

“This is the blessed effect of the faith of every true believer in the Lord Jesus Christ, as to his birth, suffering, resurrection, ascension, and second coming without sin unto salvation, in whom all must believe for life and salvation to their souls, whoever come to know the full assurance thereof in the kingdom of happiness and endless glory.

“I believe in him, and own him in all his offices, and under every name and denomination which is given to him in the holy Scriptures. I own him as King, even King of Saints, and Lord of life and glory; High Priest of the profession of all that were, and are, in and of the true faith, God’s covenant of light and life, Emmanuel, God with us,

who is come to save his people from their sins, (not in their sins,) there is no being saved therein, which is in the fallen and lost state and condition.

"I own and believe in him as he is the true light, that enlighteneth every man that cometh into the world. I own and believe in him thereby to be the Way, the Truth and the Life, and that no man comes to the Father but by him.

"I believe in him as he is the minister of the sanctuary and true tabernacle which God hath pitched and not man, who, by his power and Spirit, hath fitted and made many able and faithful ministers in this the day of his everlasting gospel, among whom he hath been pleased to account me worthy to be one, though one of the least of many. He is the Minister of ministers, and none are or can be true ministers, but who are made so and ordained by Him. He fits, opens, and prepares by his power, light, life and quickening Spirit. So the ministers of Christ preach him for the way, the truth and life, the true light, the door, the true shepherd who laid down his life for his sheep, and saves by his grace, all true believers therein, who obey the teachings thereof.

"He is also believed in and known by his second coming to be the ingrafted Word that is able to save the soul, who took flesh, and suffered in it, the one offering once for all to put an end to sin and finish transgression, and bring in everlasting righteousness: the fulfiller, the finisher, and end of the law, with all the types, figures and shadows of it, the end of tithes, swearing, temple worship, outward circumcision, offerings and oblations, the end, finisher, and fulfiller of water baptism and outward communion by eating of bread and drinking of wine. He is the great baptiser, having baptised many by his Spirit into one body, of which He is the head, which is that one baptism with the Holy Ghost and fire—and so John with his water baptism is decreased and ended.

"And He is the one bread of life, come down from God out of heaven, which is eaten of by faith, whose flesh is meat indeed, and his blood is drink indeed. He the living substance is come and fed upon, that was and is the communion of saints.

"This being the substance of the testimony, in brevity, of my faith in Christ, which I am willing to leave behind me when I have finished the work of my day, and am ga-

thered to my everlasting rest, which I have long travailed for, through many various and deep exercises, and that not only for myself, but I was willing to leave this upon record on the behalf of my friends and brethren also, the people of God in scorn called Quakers, who are of the same faith in Christ with me.

“That all may know who have desire to have a right understanding of our faith and principles that we are no such people, as to our faith in Christ, as some ignorantly, and others hatefully, have rendered us, as though we only or wholly depended upon the light within for salvation to our souls; and did not own or believe in Christ as to his coming, death, resurrection, ascension, &c. and the benefit we and all true believers have thereby.

“But blessed, praised, and magnified be the worthy name of the Lord our God for ever, who hath opened and cleared our understandings, by his power, whereby we know him in whom we do believe, which is not to believe in the Light within, distinct from Christ—or as if people could believe in the Light and not in Christ. But we believe in both as one, knowing and being clear in our understanding, that no separation can be made betwixt Christ and the light that comes from Him, which shines in the hearts of all true believers: and shines in the darkness of unbelievers, and therefore the darkness cannot comprehend it. So we as truly believe in that same Christ, who laid down his body and took it up again, as well as in his light within, and we have benefit to salvation by the one as well as the other; and of both, they being one, and are willing to lay hold of every help and means, [which] God, in and through Jesus Christ, has ordained for our salvation.

JOHN BANKS.

Meare in Somersetshire, }  
The 5th day of the 7mo. 1704. }

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BENJAMIN HOLME.

From a piece, entitled a “Serious Call, &c.” I extract the following:—

“1. Concerning the universality of God’s love in sending his Son to die for all men.

“We freely own that it is the duty of the children of men to believe in Christ, as he did outwardly appear; and we hold it to be absolutely needful, that they believe his death and sufferings, and what he has done for them, without them, where it has pleased God to afford them the benefit of the holy Scriptures that declare thereof: yet we believe this outward knowledge is not so absolutely essential to salvation, but that men may be saved by the Lord Jesus Christ, that suffered upon the cross for them, if they are subject to his Spirit in their hearts, although their lots may be cast in those remote parts of the world, where they are without the benefit of the holy Scriptures, and may know nothing of the coming of Christ in the flesh; for the apostle Paul, in the fifth of the Romans, saith, As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life; for as all men partake of the fruit of Adam’s fall, by reason of that evil seed, which through him is communicated unto them, which inclines them unto evil, although many thousands of them never heard of the fall of Adam, nor of his eating of the forbidden fruit; So we believe many may, and do receive benefit by the Lord Jesus Christ, as they take heed to that divine light and grace, which is communicated to mankind universally through him, although they may know nothing of his coming in the flesh.

“Now though we hold it absolutely needful, that men believe in the death and sufferings of Christ, where they have the benefit of the holy Scriptures that declare thereof, as is before observed; yet all this knowledge will not entitle to a part in the kingdom of God, unless they know him that died for them, to save them out of those things that unfit them for that holy kingdom, into which nothing that is unclean can enter.

“But because we bear testimony to the inward appearance of the Lord Jesus Christ, by his light and Spirit in men’s hearts, some have been so unkind and unjust, that they have not stuck to say, that we denied the Lord Jesus Christ, that suffered without the gates of Jerusalem for us; which is a very great abuse upon us, for we firmly believe in him that was born of the Virgin Mary, that suffered upon the cross for the redemption of mankind universally, and we are so far from denying him that died for us, and

rose again, and ascended into heaven, and is come again by his Spirit into our hearts, that we hold forth his death and sufferings in a far more extensive manner than many others do; for a great many will have it, that Christ only died for the believers, and a part of mankind; but we believe, according to the Scripture, that he tasted death for every man: But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he, by the grace of God, should taste death for every man. My little children, these things write I unto you, that ye sin not; and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Here is the wonderful love of God set forth to mankind universally; Therefore, as by the offence of one, judgment came upon all to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life. So that the plaster is as broad as the sore.

“Now although we believe that Christ has, by his offering up of himself once for all, cleared the score so far, upon the account of infants and mankind in general, that no man will perish because of the sin of Adam; yet we do not believe that the death and sufferings of Christ without the gates of Jerusalem, will render men justified, and acceptable in the sight of God, except they know him that died for them, to redeem them out of actual sinning, and from those things that unfit them for the kingdom of God: Know ye not, saith the apostle, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God; and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus Christ, and by the Spirit of our God. Here the apostle has clearly set forth how men are justified.

“Now this is what we are concerned for, that all people may come to know the Lord to work a change in their hearts, and wash them by his Spirit; He saved us by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus

Christ our Saviour. Now here is salvation and justification by Christ, upon a true and right foundation. And she shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins. Mark, that salvation from sin is the way for men to be saved by Christ, from the wrath to come; for we read that tribulation and anguish will be upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. As men come to witness a being washed and sanctified, and brought into Christ, and know their abiding to be in him, they are redeemed out of those things that bring condemnation."—Works, pages 96, 97, 98, 99. —1707.

SAMUEL FULLER.

From his "Serious Reply to twelve abusive Queries," I take the following extract, viz.—

"We, sincerely believing the divine inspiration and authority of the holy Scriptures, cannot deny any thing therein recorded concerning our Lord and Saviour Jesus Christ, his blood, ascension, and coming again to judgment.

"We do, we bless God, religiously believe and confess to the glory of God the Father, and the honour of his dear and beloved Son, that Jesus Christ took our nature upon him, and was like us in all things, sin excepted; being wonderfully conceived by the Holy Ghost, his divinity and manhood wonderfully united; for in him dwelt the fulness of the Godhead bodily: He was born of the Virgin Mary at Bethlehem, above 1700 years ago, wrought many wonderful miracles in the land of Judea, lived a life of sanctity and perfect obedience, died the shameful death of the cross under Pontius Pilate the Roman governor, whereby he became an offering of atonement, propitiation, and full satisfaction for the sins of all men, on condition of faith and repentance; was buried in the tomb of Joseph of Arimathea, rose again on the third day, and afterwards ascended into heaven, and sits on the right hand of God, our Mediator and great Intercessor, and there remains,

that heavenly glorified Man, who will descend in like manner as he ascended, to be judge both of quick and dead, just and unjust, at that great, general, and final day of judgment."—P. 82, 83.—1728.

He also gives the following extract from "A brief Apology" for the Quakers, viz.—

"As do ye, so do we also hope for and expect salvation only and alone through the Son of God, our blessed Lord and Saviour Jesus Christ of Nazareth, believing that God the Father hath ordained him for salvation to the ends of the earth; and that no other name is given under heaven by which men shall be saved; who being conceived by the Holy Ghost in the womb of the Virgin Mary, was born of her at Bethlehem; as also his holy and exemplary life, perfectly free from sin, his doctrines, miracles, sufferings, and death upon the cross, without the gates of Jerusalem, his resurrection from the dead, and ascension into heaven, where he is at the right hand of God the Father, perfect God and perfect man, and the alone Mediator between God and man, and is our Advocate with the Father, and ever liveth to make intercession for us, and also shall judge both the quick and the dead. All which, and whatsoever else is recorded of him in the sacred Scriptures, we firmly believe."—P. 13.

He also quotes the following:—

"We own the one Mediator betwixt God and man, the Man Christ Jesus, who maketh intercession for man in heaven, without us."—John Field's True Christ owned, P. 22.

"In full assurance, that when our testimony is finished, and this mortal life ended, we shall have a dwelling place in that kingdom of glory, which Christ Jesus hath prepared for us, and purchased by his own blood; by whom we only expect to enjoy the same, when we shall rest from our labours and sufferings, and give glory to our God and to the Lamb, who is worthy of dominion for ever. Amen."—Testimony to Authority, in 1685. See Fuller's Reply, p. 130, 131.

ALEXANDER ARSCOTT,

In his treatise on the "Efficacy and Internal Evidence of the Christian Religion," says—

“Christianity is a divine institution, by which God declares himself reconciled to mankind, for the sake, and on the account of, his beloved Son, the Lord Jesus Christ, and what he did and suffered for them; on condition of repentance, amendment of life, and perseverance in a state of holiness; for which end he also offers them the help of his grace and good Spirit, which is sufficient for that end: all which taken together may be called salvation; though, in a proper sense, salvation consists in the last, viz. in that help which men receive from the grace and good Spirit of God, according to the words of the apostle, ‘If when we were enemies, we were reconciled unto God by the death of his Son, much more, being reconciled, we shall be saved by his life.’ Again, ‘By grace are ye saved through faith; and that not of yourselves, it is the gift of God.’ ‘According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost.’

“Now by considering this definition, it may be observed, that the Christian religion, so far as concerns the great and good ends of its institution, consists of two parts; first, what our Lord Jesus Christ did and suffered for mankind in the days of his flesh, without them; and secondly, what he did, and continues to do for them, in them; or, in other words, what they are enabled to do for themselves, through that help and assistance which he is pleased to afford them. The first includes the several particulars of his holy life; the good works which he wrought, in which he is our example; the miracles which he did for the confirmation of his doctrine, and divine mission; his death, by which, through the appointment of God, he became a propitiatory sacrifice for the sins of mankind; his resurrection, by which he was fully declared to be the Son of God with power; all which, though the effects of them are lasting and permanent, yet were then done, once for all, and no more to be repeated.

“But the second, namely, what Christ does for mankind, in them, or what they are enabled to do for themselves through his help, in order to repentance and conversion, and perseverance in a life of true piety and holiness; this being the standing experience of believers in him, throughout all generations, remains to be more particularly considered in this place, being that whereby all the good ends of religion are answered to mankind: the first

of these I call the external, historical part of Christianity; the last, the internal, experimental part.

“And though I consider them, for distinction sake, as two parts, yet, as they have a near relation and dependence, one upon the other, they are not to be divided, in the influence they have on man’s salvation, the one being the effect or consequence of the other, according to these Scriptures, Tit. ii. 14. ‘He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.’ 2 Cor. v. 15. ‘He died for all, that they who live, should not henceforth live unto themselves, but unto him that died for them and rose again.” So that all the blessings of the gospel, which are comprehended in these particulars, remission of sins that are past, redemption from the power of sin, being purified, sanctified, and justified, all are conveyed to us by Jesus Christ, and are the effects and consequence of what he did and suffered in his own person without us, but yet wrought in us by his good Spirit; which I mention once for all, that when I speak of these experiences, it may be so understood.”—P. 9, 10.—1730.



DECLARATIONS OF FAITH.

I have already noticed the numerous declarations of their Christian Faith, which the religious Society of Friends have at different times given forth, in order to clear themselves from the false accusations of their enemies. I shall subjoin extracts from a few of these.

The first was presented to parliament in the year 1689, and may be found in a pamphlet entitled “The Christianity of the Quakers asserted against the unjust charge of their being no Christians.” It is in the form of question and answer.

“Question. Do you believe the divinity and humanity of Jesus Christ, the eternal Son of God, or that Jesus Christ is truly God and man?

“Answer. Yes, we verily believe that Jesus Christ is truly God and man, according as Holy Scripture testifies of Him; God over all, blessed for ever; the true God and

eternal life; the one Mediator between God and men, even the Man Christ Jesus.

“Question. Do you believe and expect salvation and justification by the righteousness and merits of Jesus Christ, or by your own righteousness or works?

“Answer. By Jesus Christ, his righteousness, merits, and works, and not by our own: God is not indebted to us for our deservings, but we to him for his free grace in Christ Jesus, whereby we are saved through faith in him, not of ourselves, and by his grace enabled truly and acceptably to serve and follow him as he requires. He is our all in all, who worketh all in us that is well pleasing to God.

“Question. Do you believe remission of sins and redemption, through the sufferings, death, and blood of Christ?

“Answer. Yes; through faith in him, as he suffered and died for all men, gave himself a ransom for all, and his blood being shed for the remission of sins, so all they who sincerely believe and obey him, receive the benefits and blessed effects of his suffering and dying for them: they, by faith in his name, receive and partake of that eternal redemption which he hath obtained for us, who gave himself for us that he might redeem us from all iniquity: He died for our sins, and rose again for our justification; and if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

For other extracts from this declaration, see page 49 of this work.

The following extract is from an Epistle, issued by “A meeting of Ministering Friends, held at Philadelphia, in the house of Thomas Lloyd, the 17th of the 4th month, 1692,” directed to George Whitehead, Stephen Crisp, and other Friends in London, giving them an account of the difficulties and divisions occasioned in America by the separation of George Keith. After reciting several of his unfounded charges against the Society, they say—

“We have told him that our faith in Christ is according to Scripture, both as to his conception, birth, life, suffer-

ings, miracles, death, resurrection, ascension, and intercession; and that all he did and suffered was to complete our redemption; and we expected salvation by no other name, but by the name of Jesus; to which every knee shall bow and tongue confess. This hath given him no satisfaction, but he tells us, we walk in the clouds, and pervert the sense of Scripture. Then we have told him, that we would subscribe any confession of faith put out by ancient approved Friends, there being divers in answer to the like charges, which we could not doubt were as plain and full to the point, as could be warranted by Scripture; but this would not do neither; but it must be something springing, as he said, from life in ourselves. We told him it was very hard that we that had been so long a people, and had given forth so many declarations of our faith, should now be put upon doing it anew: and that by one that, had walked so long with us, and sometimes seemed zealous to defend our faith and principles, so long since published and known to the world, and that we thought it both safer and modester to own, as we had always done, what was already public, than to give forth any such thing by ourselves, which carried with it too much the countenance of an impeachment of all that had been done before."

They proceed to relate some of the many calumnies and false charges which he had publicly made against them, and the reproaches and abuse which they had to endure from him, as well as the deep trials and afflictions arising from the separation of his party; and thus close their epistle:—

"But oh, dear friends, this is our durable comfort; the Lord, whose we are, and whom we serve, is with us, gracing our meetings with his holy and glorious presence, sufficiently rewarding his faithful witnesses according to his wonted kindness; who fails not to proportion our consolation through Christ, suitable to the tribulations we endure for his sake. Friends are here and hereaway generally well, and the honest hearted profited by these trials, by being driven nearer to the Lord and one another. In which blessed union and fellowship may we be all kept, is our supplication to the God of our help and safety, in which we take leave of you, and rest your tribulated friends and brethren,

"John Lynam, John Simcock, Griffith Owen, William

Yardley, John Bowne, Paul Saunders, Henry Willis, William Cooper, Hugh Roberts, George Gray, Robert Owen, John Blunstone, Thomas Thackara, William Byles, Joseph Kirkbride, Walter Fawcett, William Walker, Thomas Lloyd, Samuel Jennings, John Delavall, Nicholas Waln, William Watson, Evan Morris, Richard Walter, George Maries, Thomas Duckett, Joshua Fearon."

Samuel Jennings, one of the Friends who signed the foregoing document, writing on the same subject, says—

"But he, G. K., endeavours to suggest, and would seduce the unwary into a belief, that by our acknowledgement thereof, we deny and exclude the Man Christ Jesus, and all the benefits and blessings that accrue to mankind by him. If this be a necessary consequence, it will fall as well on him. But as I do not believe he ever intended so, so if he could have exercised the same charity towards his abused brethren in America, he might have spared his charge in that matter against them; having been so often and solemnly told by us, 'That we did believe all that is recorded in Sacred Writ concerning our blessed Saviour: And not only believe it historically, but also that we, through a living faith in him who is the Author of all true faith, are reconciled to God through him, who is the only way to the Father: And that we do expect and believe, that as we are preserved in the path of righteousness, we shall also, through the grace and bounty of God, have a part in that purchased inheritance, which our blessed Lord Jesus hath purchased for his, with his precious blood.'"

An account of the troubles which George Keith brought upon the Society in America, having reached England, excited much brotherly sympathy and concern there, and Friends of London addressed an Epistle of counsel and encouragement to their brethren in this land. An extract from this interesting document is inserted in Gough's History, vol. iii. p. 328, containing the following declaration of faith on behalf of the Society, viz.—

They testify that "the dispensation of the gospel committed to them was a spiritual dispensation; in no wise to oppose, reject, or invalidate Jesus Christ's outward com-

ing, suffering, death, resurrection, ascension and glorified estate in the heavens; but to bring men to partake of the remission of sins, reconciliation, and eternal redemption, which he hath obtained for us, and for all men; for whom he died and gave himself a ransom, both for Jews and Gentiles, Indians, Turks, and Pagans, without respect of persons or people. And Christ is fully to be preached unto them, according to the holy Scriptures, by them whom he may send unto them for that end; that as the benefit of his sufferings extends to all, even to them that have not the Scriptures, or outward history thereof, they may be told who was, and is, their chief Friend, that gave himself a ransom for them, and hath enlightened them: yet not excluding those from God's mercy or salvation by Christ, who never had, nor may have, the outward knowledge or history of him, if they sincerely obey and live up to his light: for his light and salvation reach to the ends of the earth: Yet still we that have the holy Scriptures, and those plain, outward, confirmed testimonies concerning our blessed Lord and Saviour Jesus Christ, both as to his coming in the flesh and in the Spirit, have cause to be thankful to God for the peculiar favour, and that these Scriptures are so well preserved to posterity; and we beseech you, let us keep to the plainness and simplicity of Scripture language in all discourses about matters of faith, divinity, and doctrine; and sincerely believe, own and confess our blessed Lord and Saviour Jesus Christ, the Son of the living God, in all his comings, appearances, properties, offices, and works, both for us and in us."——1692.

Signed by George Whitehead, John Field, William Bingley, Alexander Seaton, Samuel Waldenfield, Benjamin Antrobus, John Vaughton, Daniel Munro, Patrick Livingston.

The third Declaration of Faith is contained in Sewel's History, and appears to have been issued to correct the misrepresentations of George Keith, who having "charged the Quakers with a belief which they never had owned to be theirs, they found themselves obliged publicly to set forth their faith anew in print, which they had often before

asserted both in words and writing, thereby to manifest that their belief was really orthodox, and agreeable with the holy Scriptures."

After setting forth their belief in the Father, Son, and Holy Spirit, for which see p. 50 of this work, they say—

"Yet that this Word, or Son of God, in the fulness of time, took flesh, became perfect man, according to the flesh, descended and came of the seed of Abraham and David, but was miraculously conceived by the Holy Ghost, and born of the Virgin Mary. And also further, declared powerfully to be the Son of God, according to the Spirit of sanctification, by the resurrection from the dead.

"That in the Word, or Son of God, was life, and the same life was the light of men; and that he was that true light which enlightens every man coming into the world; and therefore that men are to believe in the light, that they may become the children of the light; hereby we believe in Christ the Son of God, as he is the light and life within us; and wherein we must needs have sincere respect and honour to, and belief in, Christ, as in his own unapproachable and incomprehensible glory and fulness; as he is the fountain of life and light, and giver thereof unto us; Christ, as in himself, and as in us, being not divided. And that as man, Christ died for our sins, rose again, and was received up into glory in the heavens. He having, in his dying for all, been that one great universal offering, and sacrifice for peace, atonement, and reconciliation between God and man; and he is the propitiation not for our sins only, but for the sins of the whole world. We were reconciled by his death, but saved by his life.

"That Jesus Christ, who sitteth at the right hand of the throne of the Majesty in the heavens, yet he is our King, High Priest, and Prophet, in his church, a Minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. He is Intercessor and Advocate with the Father in heaven, and there appearing in the presence of God for us, being touched with the feeling of our infirmities, sufferings and sorrows. And also by his Spirit in our hearts, he maketh intercession according to the will of God, crying, Abba, Father.

"For any whom God hath gifted and called, sincerely to preach faith in the same Christ, both as within and

without us, cannot be to preach two Christs, but one and the same Lord Jesus Christ, having respect to those degrees of our spiritual knowledge of Christ Jesus, in us, and to his own unspeakable fulness and glory, as in himself, in his own entire being, wherein Christ himself and the least measure of his light or life, as in us or in mankind, are not divided nor separable, no more than the sun is from its light. And as he ascended far above all heavens, that he might fill all things, his fulness cannot be comprehended, or contained in any finite creature; but in some measure known and experienced in us, as we are capable to receive the same, as of his fulness we have received grace for grace. Christ our Mediator, received the Spirit, not by measure, but to fulness; but in every one of us is given grace, according to the measure of his gift.

“That the gospel of the grace of God should be preached in the name of the Father, Son, and Holy Ghost, being one in power, wisdom, and goodness, and indivisible, or not to be divided, in the great work of man’s salvation.

“We sincerely confess and believe in Jesus Christ, both as he is true God and perfect Man, and that he is the Author of our living faith in the power and goodness of God as manifested in his Son Jesus Christ, and by his own blessed Spirit, or divine unction, revealed in us, whereby we inwardly feel and taste his goodness, life, and virtue; so as our souls live and prosper by and in him: and the inward sense of this divine power of Christ, and faith in the same, and this inward experience, is absolutely necessary to make a true, sincere, and perfect Christian in spirit and life.

“That divine honour and worship is due to the Son of God; and that he is in true faith to be prayed unto, and the name of the Lord Jesus Christ called upon, as the primitive Christians did, because of the glorious union or oneness of the Father and the Son; and that we cannot acceptably offer up prayers and praises to God, nor receive a gracious answer or blessing from God, but in and through his dear Son, Christ.

“That Christ’s body that was crucified, was not the Godhead, yet by the power of God was raised from the dead; and that the same Christ that was therein cruci-

fied, ascended into heaven and glory, is not questioned by us. His flesh saw no corruption, it did not corrupt; but yet doubtless his body was changed into a more glorious and heavenly condition than it was in when subject to divers sufferings on earth; but how and what manner of change it met withal after it was raised from the dead, so as to become such a glorious body as it is declared to be, is too wonderful for mortals to conceive, apprehend, or pry into, and more meet for angels to see: the Scripture is silent therein, as to the manner thereof, and we are not curious to inquire or dispute it; nor do we esteem it necessary to make ourselves wise above what is written, as to the manner or condition of Christ's glorious body, as in heaven; no more than to inquire how Christ appeared in divers manners or forms; or how he came in among his disciples, the doors being shut; or how he vanished out of their sight after he was risen. However, we have cause to believe his body, as in heaven, is changed into a most glorious condition, far transcending what it was in on earth, otherwise how could our low body be changed, so as to be made like unto his glorious body; for when he was on earth, and attended with sufferings, he was said to be like unto us in all things, sin only excepted; which may not be so said of him as now in a state of glory, as he prayed for; otherwise where would be the change both in him and in us?

“True and living faith in Christ Jesus the Son of the living God, has respect to his entire being and fulness, to him entirely as in himself, and as all power in heaven and earth is given unto him; and also an eye and respect to the same Son of God as inwardly making himself known to the soul, in every degree of his light, life, spirit, grace, and truth; and as he is both the word of faith, and a quickening spirit in us; whereby he is the immediate cause, author, object, and strength of our living faith in his name and power; and of the work of our salvation from sin and bondage of corruption: and the Son of God cannot be divided from the least or lowest appearance of his own divine light, or life in us or in mankind, no more than the sun from its own light; nor is the sufficiency of his light within, by us, set up in opposition to him the Man Christ, or his fulness, considered as in himself, as without us; nor can any measure or degree

of light, received from Christ, as such, be properly called the fulness of Christ, or Christ as in fulness, nor exclude him, so considered, from being our complete Saviour: For Christ himself to be our light, our life, and Saviour, is so consistent, that without this light we could not know life, nor him to save us from sin or deliver us from darkness, condemnation, or wrath to come: and where the least degree or measure of this light and life of Christ within, is sincerely waited in, followed and obeyed, there is a blessed increase of light and grace known and felt; as the path of the just, it shines more and more, until the perfect day; and thereby a growing in grace, and in the knowledge of God, and of our Lord and Saviour Jesus Christ, hath been and is truly experienced. And this light, life, or Spirit of Christ within, (for they are one divine principle,) is sufficient to lead unto all truth; having in it the divers ministrations both of judgment and mercy, both of law and gospel, even that gospel which is preached in every intelligent creature under heaven: it does not only, as in its first ministration, manifest sin, and reprove and condemn for sin; but also excites and leads them that believe in it to true repentance; and thereupon to receive that mercy, pardon, and redemption in Christ Jesus, which he has obtained for mankind on those gospel terms of faith in his name, true repentance and conversion to Christ, thereby required.

“So that the light and life of the Son of God within, truly obeyed and followed, as being the principle of the second or new covenant, as Christ the light is confessed to be, even as He is the seed or word of faith in all men, this does not leave men or women, who believe in the light, under the first covenant, nor as the sons of the bond-woman, as the literal Jews were, when gone from the Spirit of God, and his Christ in them; but it naturally leads them into the new covenant, in the new and living way, and to the adoption of sons, to be children and sons of the free-woman, of Jerusalem from above.

“It is true, that we ought not to lay aside, nor any way to undervalue, but highly to esteem, true preaching and the holy Scriptures; and the sincere belief and faith of Christ, as he died for our sins, and rose again for our justification; together with Christ’s inward and spiritual appearance, and work of grace in the soul; livingly to open

the mystery of his death, and perfectly to effect our reconciliation, sanctification, and justification; and wherever Christ qualifies and calls any to preach and demonstrate the mystery of his coming, death, and resurrection, &c. even among the Gentiles, Christ ought accordingly to be both preached, believed, and received.

“ Yet supposing there have been, or are such pious and conscientious Gentiles, in whom Christ was, and is, as the seed or principle of the second or new covenant, the light, the word of faith, (as is granted,) and that such live uprightly and faithfully to that light they have, or to what is made known of God in them, and who, therefore, in that state cannot perish, but shall be saved, as is also confessed; and supposing these have not the outward advantage of preaching, Scripture, or thence the knowledge of Christ’s outward coming, being outwardly crucified and risen from the dead; can such, thus considered, be justly excluded Christianity, or the covenant of grace, as to the virtue, life, and nature thereof, or truly deemed no Christians, or void of any Christian faith in the life and power of the Son of God within, or be only sons of the first covenant and bond-woman, like the literal, outside Jews; or must all be excluded any true knowledge or faith of Christ within them, unless they have the knowledge of Christ as without them? No sure, for that would imply insufficiency in Christ and his light, as within them, and to frustrate God’s good end and promise of Christ, and his free and universal love and grace to mankind, in sending his Son. We charitably believe the contrary, that they must have some true faith and interest in Christ and his mediation because of God’s free love in Christ to all mankind, and Christ’s dying for all men, and being given for a light of the Gentiles, and for salvation to the ends of the earth. And because of their living up sincerely and faithfully to his light in them, their being pious, conscientious, accepted, and saved, (as is granted;) we cannot reasonably think a sincere, pious, or godly man, wholly void of Christianity, (of what nation soever he be,) because none can come to God or godliness but by Christ, by his light and grace in them: Yet we grant, if there be such pious, sincere men or women, as have not the Scripture or knowledge of Christ, as outwardly crucified, &c. they are not perfect Christians in all perfections, as in all knowledge

and understanding, all points of doctrine, outward profession of Christ; so that they are better than they profess or pretend to be; they are more Jews inward, and Christians inward, than in outward show or profession. These are Christians sincere and perfect in kind or nature, in life and substance, though not in knowledge and understanding. A man or woman having the life and fruits of true Christianity, the fruits of the Spirit of Christ in them, that can talk little thereof, or of creeds, points, or articles of faith, yea, many that cannot read letters, yet may be true Christians in spirit and life; and some could die for Christ, that could not dispute for him; and even infants that die in innocency, are not excluded the grace of God, or salvation in and by Christ Jesus, the image and nature of the Son of God being in some measure in them, and they under God's care and special providence. See Matt. xviii. 2. 10.

“And though we had the Holy Scriptures of the Old and New Testament, and a belief of Christ crucified and risen, &c. we never truly knew the mystery thereof, until we were turned to the light of his grace and Spirit within us; we knew not what it was to be reconciled by his death, and saved by his life, or what it was to know the fellowship of his sufferings, the power of his resurrection, or to be made conformable unto his death; we knew not, until He opened our eyes, and turned our minds from darkness unto his own divine life and light within us.

“Notwithstanding, we do sincerely and greatly value the Holy Scriptures; preaching and teaching of faithful, divinely inspired, gifted and qualified persons and ministers of Jesus Christ; as being great outward helps, and instrumental in his hand, and by his Spirit, for conversion, where God is pleased to afford those outward helps and means; as that we neither do, nor may, oppose the sufficiency of the light or Spirit of Christ within, to such outward helps or means, so as to reject, disesteem, or undervalue them; for they all proceed from the same light and Spirit, and tend to turn men's minds thereunto, and all centre therein.

“Nor can the Holy Scriptures or true preaching without, be justly set in opposition to the light or Spirit of God or Christ within; for his faithful messengers are ministers thereof, being sent to turn people to the same light and

Spirit in them, Acts xxvi. 18. Rom. xiii. 2. 2 Cor. iv. 6. 1 Pet. ii. 9. 1 John ii. 8.

“It is certain that great is the mystery of godliness in itself, in its own being and excellency; namely, that God should be and was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, and received up into glory.

“And it is a great and precious mystery of godliness and Christianity also, that Christ should be spiritually and effectually in men’s hearts, to save and deliver them from sin, Satan, and bondage of corruption; Christ being thus revealed in true believers, and dwelling in their hearts by faith, Christ within, the hope of glory, our light and life, who of God is made unto us wisdom, righteousness, sanctification, and redemption, 1 Cor. i. 30. And therefore this mystery of godliness, both as in its own being and glory, and also as in men, (in many hid, and in some revealed,) hath been and must be testified, preached, and believed; where God is pleased to give commission and prepare people’s hearts for the same, and not in men’s wills.

“Concerning the resurrection of the dead, and the great day of judgment yet to come, beyond the grave or after death, and Christ’s coming without us, to judge the quick and the dead: (as divers questions are put in such terms,) what the Holy Scriptures plainly declare and testify in these matters, we have great reason to credit, and not to question, and have been always ready to embrace, with respect to Christ and his apostles’ own testimony and prophecies.

“1. For the doctrine of the resurrection; if in this life only we have hope in Christ, we are of all men the most miserable, 1 Cor. xv. 19. We sincerely believe, not only a resurrection in Christ from the fallen sinful state here, but a rising and ascending into glory with him hereafter; that when he at last appears, we may appear with him in glory, Col. iii. 4. 1 John iii. 2.

“But that all the wicked, who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation.

“And that the soul or spirit of every man and woman shall be reserved in its own distinct and proper being, (so as there shall be as many souls in the world to come as in this,) and every seed, yea, every soul, shall have its

proper body, as God is pleased to give it, 1 Cor. xv. A natural body is sown, a spiritual body is raised; that being first which is natural, and afterward that which is spiritual. And though it is said, this corruptible shall put on incorruption, and this mortal shall put on immortality; the change shall be such, as flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption, 1 Cor. xv. We shall be raised out of all corruption and corruptibility, out of all mortality; and the children of God and of the resurrection, shall be equal to the angels of God in heaven.

“And as the celestial bodies do far excel terrestrial, so we expect our spiritual bodies in the resurrection, shall far excel what our bodies now are; and we hope that none can justly blame us for thus expecting better bodies than now they are. Howbeit, we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come; but rather submit that to the wisdom and pleasure of the Almighty God.

“2. For the doctrine of eternal judgment;

“God hath committed all judgment unto his Son Jesus Christ; and he is both Judge of quick and dead, and of the states and ends of all mankind, John v. 22. 27. Acts x. 42. 2 Tim. iv. 1. 1 Pet. iv. 5.

“That there shall be hereafter a great harvest, which is the end of the world, a great day of judgment, and the judgment of that great day, the Holy Scripture is clear, Matt. xiii. 39, 40, 41. x. 15. and xi. 24. Jude 6. ‘When the Son of man cometh in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, &c.’ Matt. xxv. 31, 32. to the end, compared with ch. xxii. 31. Mark viii. 38. Luke ix. 26. 1 Cor. xv. 52. 2 Thes. i. 7, 8. to the end, and 1 Thes. iv. 16. Rev. xx. 12, 13, 14, 15.

“That this blessed heavenly Man, this Son of man, who hath so deeply suffered and endured so many great indignities and persecutions from his adversaries, (both to himself, and his members and brethren,) should at last, even in the last and great day, signally and manifestly appear in glory and triumph, attended with all his glorious, heavenly host and retinue, before all nations, before all his enemies, and those that have denied him, this will be to

their great terror and amazement: that this most glorious heavenly Man, and his brethren, that have been so much contemned and set at naught, should be thus exalted over their enemies and persecutors, in glory and triumph, is a righteous thing with God; and that they that suffer with him, should appear with him in glory and dignity when he thus appears at last. Christ was Judge of the world, and the prince thereof, when on earth, John ix. 39. and xii. 31. He is still Judge of the world, the wickedness, and prince thereof, by his light, Spirit, and gospel in men's hearts and consciences, John xvi. 8. 11. Matt. xii. 20. Isa. xlii. 1. Rom. ii. 16. 1 Pet. iv. 6. And he will be the Judge and final determiner thereof in that great day appointed; God having appointed a day wherein he will judge the world in righteousness by that Man whom he hath ordained. Christ foretold, it shall be more tolerable for them of the land of Sodom and Gomorrah in the day of judgment, than for that city or people that would not receive his messengers or ministers, &c. Matt. x. 15. and see ch. xi. 24. and Mark vi. 11. Luke x. 12. 14. It is certain that God knows how to deliver the godly out of all their trials and afflictions, and at last to bring them forth, and raise them up into glory with Christ: so he knoweth also how to reserve the unjust and finally impenitent unto the day of judgment to be punished, 2 Pet. ii. 9. He will bring them forth unto the day of destruction, Job xxi. 30. The Lord can and will reserve such impenitent, presumptuous, and rebellious criminals, as bound under chains of darkness, as were the fallen angels, unto the judgment of the great day, Jude 6. Matt. xxv. 30. It is not for us to determine or dispute the manner how they shall be so reserved; but leave it to God, he knows how."

A Postscript relating to the doctrine of the Resurrection and Eternal Judgment:—

"At the last trump of God, and the voice of the archangel, the dead shall be raised incorruptible, the dead in Christ shall rise first, 1 Cor. xv. 52. 1 Thes. iv. 16. compared with Matt. xxiv. 31.

"Many are often alarmed in conscience here by the word and voice of God, who stop their ears and slight those warnings; but the great and final alarm of the last trumpet, they cannot stop their ears against, nor escape,

it will unavoidably seize upon, and further awaken them finally to judgment. They that will not be alarmed in their consciences unto repentance, nor out of their sins here, must certainly be alarmed to judgment hereafter.

"Whosoever do now wilfully shut their eyes, hate, contemn, or shun the light of Christ, or his appearance within, shall at last be made to see, and not be able to shun or hide themselves from his glorious and dreadful appearance from heaven with his mighty angels, as with lightning and flaming fire, to render vengeance on all them that know not God, and obey not the gospel of our Lord Jesus Christ, 1 Thes. iv. 16. Matt. xxiv. 27. Luke xvii. 24. Dan. x. 6. Job xxxvii. 3.

"And though many now evade and reject the inward convictions and judgment of the light, and shut up the records or books thereof in their own consciences, they shall be at last opened, and every one judged of those things recorded therein, according to their works, Rev. xx. 12, 13, 14, 15.

"Signed in behalf of our Christian profession and people aforesaid,

"George Whitehead, Ambrose Rigge, William Fallowfield, James Parke, Charles Marshall, John Bowater, John Vaughton, William Bingley."

Francis Bugg having charged the Society of Friends with being Socinians, and denying the Divinity of our Lord and Saviour Jesus Christ, and the authenticity and divine authority of the Holy Scriptures, the following declaration of their Christian belief relative to these doctrines, was drawn up, signed by thirty-two Friends, and presented to parliament in 1693,* viz,—

"We whose names are underwritten, being in Christian

* Sewel, in his History of the Quakers, vol. ii. p. 511, gives the four articles of this confession. He says it was "signed by one and thirty persons, of which George Whitehead was one."

In a tract, entitled "The Counterfeit Convert a Scandal to Christianity," written by George Whitehead, the declaration is inserted entire, with the names of the persons who signed it on behalf of the Society. From this work, I have copied the document. It will be perceived there are thirty-two names, and that G. Whitehead is not among them. Joseph Wyeth has also inserted it in his "Primitive Christianity Continued," but G. W.'s name is not in his copy. It may have been accidentally omitted in the reprint.

Society with the people called Quakers, do in good conscience, declare and certify all persons concerned ;

“1. That we sincerely believe and confess that Jesus of Nazareth, who was born of the Virgin Mary, is the true Messiah, the very Christ, the Son of the living God, to whom all the prophets gave witness. And we do highly value his death, sufferings, works, offices, and merits, for the redemption and salvation of mankind, together with his laws, doctrines, and ministry.

“2. That this very Christ of God, was and is the Lamb of God, that takes away the sins of the world, who was slain, was dead, and is alive, and lives for evermore, in his divine, eternal glory, dominion, and power, with the Father.

“3. That the Holy Scriptures of the Old and New Testament, are of divine authority, as being given by inspiration from God.

“4. And that magistracy or civil government, is God’s ordinance, the good ends thereof being for the punishment of evil doers, and praise of them that do well.

“And we know of no other doctrine or principle, preached, maintained, or ever received among or by us, since we were a people, contrary to these before mentioned.”

Signed in behalf of the said people,

Thomas Lower, William Crouch, William Ingram, William Mead, William Macket, Philip Ford, Francis Camfield, John Edge, Thomas Hudson, Charles Marshall, Josiah Ellis, Gilbert Latey, Theodore Ecclestone, Joseph Wasey, Thomas Cox, John Bowater, Benjamin Antrobus, William Phillips, Edward Brook, William Townsend, John Hall, George Oldner, Thomas Barker, Abraham Johnson, Thomas Twinbarrow, Michael Russell, John Harwood, John Danson, John Stringfellow, William Paul, Francis Etteridge, Benjamin Bealing.

YEARLY MEETING.

Although the extracts on the divinity and offices of our blessed Lord, are already extended to a considerable length, yet as the subjects embraced in them are of the

highest importance, and must be peculiarly interesting to all those who are desirous of possessing a correct knowledge of the principles held by our honourable predecessors, I apprehend the subsequent quotations from the epistles issued by the Society, in its collective capacity, will not be unacceptable. They evince a fervent religious concern for the preservation of all its members in the unity of that precious faith once delivered to the saints, and an ardent solicitude that the children of Friends might be scrupulously guarded from the corrupt and contaminating influence of those libertine principles which would lead them to doubt the sacred truths recorded in Holy Scripture; and that those on whom the oversight of their education devolves, should be especially careful to train them in the frequent reading of those invaluable writings, and to imbue their susceptible and tender minds with a correct knowledge, and sincere belief, of the saving truths which are there recorded.

The first Yearly Meeting was held in London, at the house of Ellis Hookes, the clerk, in the year 1675. From that time, it has regularly issued an annual epistle to its members; and as the meetings of Friends in America were then under its care, they were included in these affectionate salutations; which were sent over, and reprinted by direction of the Yearly Meetings in this country, for general circulation.

1683.—“And now, dear friends, the wonderful mercy and goodness and power and blessed presence of the eternal, immortal God, hath been manifest this year in all our meetings, and Friends wonderfully preserved by his special divine providence in this difficult and suffering time. The Lord our God is worthy to have all the praise, glory, and honour, for his presence and power was manifest beyond words! Blessed be his name for ever! And therefore that all may walk worthy of his blessings and mercies! And that all may keep and walk in Christ Jesus, the Sanctuary! For in him is peace and safety, who destroys the destroyer, the enmity and adversary. For Christ is your Sanctuary in this day of storm and tempest, in whom you have rest and peace: And therefore whatever storms and tempests do or should arise within or without, Christ your Sanctuary, is over them all; who

has all power in heaven and earth given unto him, and none is able to pluck his lambs and sheep out of his Father's or his hand, who is the true Shepherd; neither are any able to hurt the hair of your head, except it be permitted by his power for your trial. And therefore rejoice in his power, the Lamb of God, who hath the victory over all, both within and without. He by whom all things were made, and is over all, the First and the Last, the Amen. And the faithful and true Witness in all his, males and females, the heavenly Rock and Foundation, for all the believers in the light, and all the children of the day, to build upon, to stand sure."

1697.—"Unto which blessed Word we commit and commend you, to be supplied and preserved to the end; whereby you may add to your faith that has been begotten thereby, virtue, and to your virtue, knowledge, and to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity: For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ, the faithful Witness, the First-begotten from the dead, the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever."

1712.—"We also exhort all parents of children to be very careful to educate and train them up in the fear of God, and knowledge of our Lord and Saviour Jesus Christ, according to the Holy Scriptures."

1713.—"The salutation of love in the Lord Jesus Christ, our peaceable Saviour and blessed Mediator, is extended unto you, heartily wishing that grace, mercy and peace may abound among us all; and in all the churches of Christ every where, that the Spring of life and sincere love may yet arise and flow through all, for perfect unity of spirit in the bond of true, lasting peace and concord."

1715.—"The Lord is one, and his name, power, and Spirit, one; and he hath called us to be one in charity, in

principle, and in practice. Let us all, therefore, diligently follow and pursue the same, according to the degrees of that divine grace, wisdom, and understanding, given us of God through the dear Son of his love, Jesus Christ our only Mediator."

1722.—"Finally, dear brethren and sisters, we recommend you all to our most gracious God and Saviour Jesus Christ, to preserve you in his love and peace, and humbly desire you may all continue therein, with a godly care to discharge and keep a pure conscience; as Christian examples in life and practice, that the God of love and peace may continue his presence with you. To whom be glory, dominion and praise through Jesus Christ for ever and ever."

1723.—"And, dear friends, this meeting considering that some in the present age do endeavour, as well by certain books, as a licentious conversation, to lessen and decry the true faith in our Lord and Saviour Jesus Christ, even that precious faith once delivered to his saints, which by the mercy of God, is also bestowed upon us, do therefore earnestly advise and exhort all parents, masters and mistresses of families, and guardians of minors, that they prevent, as much as in them lies, their children, servants, and youth under their respective care and tuition, from having or reading books or papers, that have any tendency to prejudice the profession of the Christian religion, to create in them the least doubt or question concerning the truth of the Holy Scriptures, or those necessary and saving truths declared in them, lest their infant and feeble minds should be poisoned thereby, and a foundation laid for the greatest evils." See also the Discipline of Philadelphia, New England, New York, Baltimore, Ohio, and Indiana yearly meetings.

1732.—"And, dear friends, we tenderly and earnestly advise and exhort all parents and masters of families, that they exert themselves in the wisdom of God, and in the strength of his love, to instruct their children and families in the doctrines and precepts of the Christian religion contained in the Holy Scriptures, and that they excite them to the diligent reading of those sacred writings, which

plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of those important truths, as well as in the belief of the inward manifestation and operation of the Spirit of God on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness, which is infinitely preferable to all other considerations. We therefore exhort, in the most earnest manner, that all be very careful in this respect, a neglect herein being, in our judgment, very blameworthy." See the Discipline of Philadelphia, New England, New York, Baltimore, Ohio, and Indiana yearly meetings, where the substance of the above extract is inserted.

1736.—"And, dear friends, in order that as we have received Christ, so we may walk in him, in all holiness and godliness of conversation, we earnestly exhort that ye hold fast the profession of the faith of our Lord Jesus Christ, without wavering, both in respect to his outward coming in the flesh, his sufferings, death, resurrection, ascension, mediation, and intercession at the right hand of the Father, and to the inward manifestation of his grace and Holy Spirit in our hearts, powerfully working in the soul of man to the subduing every evil affection and lust, and to the purifying of our consciences from dead works to serve the living God; and that through the virtue and efficacy of this most holy faith, ye may become strong in the Lord, and in the power of his might."

1750.—"And, dear friends, we earnestly exhort and entreat you to abide steadfast in the faith of our Lord and Saviour Jesus Christ: and to take heed lest any of you be seduced by the craft and subtilty of designing men, some of whom have published books tending to alienate the minds of men from the true and saving faith, and to lead them to a disesteem of the Holy Scriptures, and the principles of the Christian religion therein contained. Beware, lest any of you who profess to follow the light of Christ, be drawn aside from the simplicity of his truth, and diverted from your obedience to his holy cross, by imbibing such principles as would promote a disbelief of his gospel,

and of the important doctrines revealed in the Holy Scriptures, necessary to be believed in order to the salvation of those to whom they are so revealed. And as the doctrine of future rewards and punishments is clearly declared of in holy Writ, and is a doctrine of the Christian religion tending to excite men to the practice of virtue, and deter them from vice, beware lest any of you be drawn aside from the purity of the faith in this respect, into a pernicious and dangerous error. But follow ye the guidance of the light of Christ, which only can infallibly secure you from being led away by the error of the wicked, and falling from your own steadfastness."

1758.—"Grace be unto you, and peace, from Him which is, and which was, and which is to come, and from Jesus Christ, who is the faithful Witness, and the Prince of the kings of the earth: To whom, with the Father, be glory and dominion for ever and ever. Amen."

1760.—"We therefore earnestly entreat that it may be the constant care of all parents, guardians, masters, and mistresses, properly to teach, restrain, and example those whom Providence hath placed under them, for their help, direction, and preservation, and for whom an account must be rendered, bringing them up in the fear of the Lord, and in that sobriety, moderation, and plainness in speech, apparel, and deportment, which becomes a people professing to be the followers of our Lord Jesus Christ, the perfect pattern of humility and self-denial, 'who made himself of no reputation, but took upon him the form of a servant,' yet is styled in the Holy Scriptures, 'the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light.'

"Thus shall we be gathered to him, in whom the mediation and acceptance with the Father stand, and being enriched with the durable treasures that are hid in Christ Jesus, be experimentally united to those who are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the church of the first born which are written in heaven, and to God the judge of all: To whom, with Jesus, the Mediator of the new covenant, be all honour and glory for ever. Amen."

DISCIPLINE.

It appears from the ancient records of the religious Society of Friends, that at a very early period after its rise, a fervent concern was manifested by the body, for the preservation of its members in the unity of the blessed faith of the gospel. A godly care was also exercised to guard against the promulgation of those unsound and speculative notions, which, under various alluring and specious forms, the deceitful adversary of man's happiness is so often presenting to the active and inquiring mind, to beguile the unwary and draw them from their love and allegiance to Christ Jesus, the Shepherd and Bishop of souls. Our worthy Friends were fully aware of the danger there is, in endeavouring to fathom the inscrutable counsels of an all-wise and incomprehensible God, by the finite powers of human reason; and in attempting to explain away, or to accommodate, the awful "mysteries of the kingdom of heaven" to the narrow conceptions of men. They therefore encouraged their members to exercise that humble, confiding faith, which works by love; and which, without seeking to comprehend "the why and the wherefore," delights in simple obedience to the will of God; and in expressing their views on doctrinal points, to keep close to the plain and explicit language of the Holy Scriptures, relying upon their divine testimony, as the most authentic and perfect declaration of Christian faith, containing a sufficient explanation of all things necessary to be believed in order to salvation.

But for want of due attention to this salutary counsel, and a reverent dependence on the unfoldings of the Holy Spirit of Christ, some who had made profession of the truth as it is in Jesus, and through divine assistance, walked worthily for a time, left their first love, and were drawn out into reasoning on religious truths. Thus their minds became darkened with vain and foolish imaginations, setting up their own fallen reason above the pure witness for God, and disregarding the sacred truths recorded in the Holy Scriptures, by which means they were led into many gross errors both in doctrine and practice. After the unavailing extension of patient, Christian labour, for the conviction and recovery of such, it became the duty of

the faithful members to bear their testimony against their errors and to separate from their communion those who had unhappily become contaminated with them. Of this number was Jeffery Bullock, whose disownment from the Society of Friends I have already noticed, in the extracts from the writings of Giles Barnardiston. Amongst other offences against the doctrine and discipline of the church, he published several books in opposition to the principles of Friends, in which he denies that our Lord Jesus Christ, who was crucified at Jerusalem, is the Saviour and Judge of the world, and also rejects the propitiatory sacrifice which He there offered for the sins of the whole world.

The Society of Friends in the present day may derive an instructive warning from the fact, that he promulgated these dangerous errors, under the specious profession of greater spiritual light and knowledge than had been vouchsafed to the righteous in former ages, and with the plausible pretext of exalting the light within, as the only Saviour; disregarding the sacred testimony of the Holy Scriptures, and other instrumental means, which, in the wisdom and goodness of the blessed head of the church, have been offered for our instruction and comfort, that the man of God might be made perfect, thoroughly furnished unto every good work.

The effects of this spirit of self-exaltation and unbelief, became mournfully obvious, not only in the unscriptural notions which he promulgated, but also in his opposition to the good order and government instituted in the church, which he denounced as tyranny, oppression, and usurpation of power, declaring that every man should be left to the guidance of the Spirit of truth in himself. Against those faithful elders whose duty it was to administer counsel and reproof, in meekness and wisdom, and to labour with him, in order to reclaim him from the delusions into which his self-confidence had betrayed him, he inveighed with much acrimony, and persisted in imposing himself upon his brethren, after they had testified their disunity with his ministry. These deviations led to other practices inconsistent with the testimonies held by Friends, and he violated their well known scruple against taking oaths.

The Society has uniformly asserted as its belief, that

the light of Christ Jesus revealed in the soul, would always lead his humble disciples sincerely to believe all that is recorded in the sacred writings concerning him, and reverently to adore the unspeakable mercy of a gracious and long suffering God, in giving his beloved and only begotten Son into the world, for the salvation of sinners; and also to acknowledge with heartfelt gratitude, the amazing condescension of our blessed Redeemer, in offering himself up to the ignominious and cruel death of the cross, a voluntary sacrifice and atonement for the sins of the whole world. It was therefore consistent and proper, that Friends should openly disavow and deny the pretended revelations of a deluded man, which were not only incompatible with their own acknowledged principles, but also inconsistent with the concurrent testimony of the Holy Scriptures.

The following testimony issued against him by the Men's meeting of Haverhill, is a very important document. It shows clearly the soundness of the faith of our early Friends in relation to the Divinity and offices of our Lord Jesus Christ, and their care to testify against every appearance of defection from Christian doctrine in any of their members. The copy was taken from the records of the meeting, the latter end of last year, and is certified by two persons resident at Sudbury, the place where J. Bullock lived. It appears that there were other testimonies issued against him, but copies of them have not yet been received.

"For the clearing of the precious truth of God, professed by us, his people called Quakers, from the occasion of stumbling and reproach given by Jeffery Bullock's pernicious doctrine, in affirming that he neither expects justification nor condemnation by that Christ that died, or was put to death, at Jerusalem; These are to certify all Friends and friendly people whom it may concern, that we testify against this doctrine as stated by him, as both pernicious and antichristian, and contrary to plain Scriptures and the constant testimony faithfully borne amongst us from the beginning: For neither do we profess or preach two Christs; nor yet own justification by any other Christ, or in any other name, but by and in the name of that one very Christ of God, [of] whom the holy prophets and apostles gave witness in the Scriptures of truth, (1 Pet. iii.

18.); who was miraculously conceived by the Holy Ghost overshadowing the Virgin Mary; and was crucified and put to death in the flesh, (without the gates of Jerusalem,) but quickened by the Spirit, whom God raised from the dead. We must confess with the holy apostles, (Acts xiii. 30.) that even by Him, (to wit, that very Christ,) all that believed are justified from all things, from which they could not be justified by the law of Moses: and that remission of sins, justification, and salvation, as then preached in the name of the same Lord Jesus Christ and by his eternal power and Spirit of our God; so the same is constantly believed and witnessed amongst us. And although the best sense that we can suppose or gather, as aimed at by the said J. B. is, That it is not only by the sufferings and death of Christ, nor by a mere literal knowledge of Christ as after the flesh, that men can be either completely justified or saved from sin and death, any more than the apostles or primitive Christians were, but by his life, Spirit, and power operating in them, and so by a living and spiritual knowledge of Christ as after the Spirit: Which, though the truth of this we cannot but own and justify, yet this cannot excuse the before cited doctrine, as laid down, which denies justification and condemnation by that Christ that died: for that supposeth another Christ for that end, and so two Christs.* Whereas the very Christ, the Son of God, is but one, though he hath often and variously manifested himself from the beginning, as both before he came in the flesh, and in the fulness of time in the flesh, viz. that body that was prepared for him to do the will of his Father in: and since in Spirit, for the everlasting salvation and comfort of all them who believe in his name and power, which by his divine light within, is livingly revealed. And we confess that this Son of God, our Saviour, Jesus Christ our Lord, was made of the seed of David according to the flesh, (Rom. i. 3, 4.) and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead: and that that very Christ that came of Israel as concerning the flesh, is over all, God blessed for ever, Rom. ix. 5. So

* "And therefore the said J. B. ought to see his error and recant, and call back his words which have given occasion of stumbling in Sudbury."

that he is truly and inseparably God and man, according to the Scriptures of truth. And even that very Christ who was crucified and slain, hath God lifted up with his right hand, to be a Prince and a Saviour, Acts v. 30, 31. So we confess with the apostles, (1 Cor. viii. 6.) that to us, is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* And further, we cannot own any such doctrine or words, (by whomsoever spoken,) as tend to undervalue the sufferings, death, and blood of Christ. For not only a reconciliation was declared and made through his death, (Rom. v. 10. Heb. ii. 17.) but all his sufferings, and his being the one universal offering and sacrifice did contribute to man's redemption, and the salvation of all that truly believe in his name, Titus iii. 5, 6. Though without the washing of regeneration and being born again (John iii. 5. 1 Pet. i. 23.) of the living Word and Spirit of life, none do really partake of eternal salvation, or that redemption which is obtained through the blood of Christ, who gave himself for us that he might redeem us from all iniquity.

"Giles Barnardiston, John Cornwell, William Welch, Samuel Waldenfield, Joseph Riddledeale, Samuel Cooper, Abraham Coldman, Ezekiel Sheldreck, Thomas Clarke, John Fowler, Philip Steevens."

The above testimony is copied from a book of Minutes, entitled "A Register of the Proceedings of Friends at the Men's Meeting in Sudbury, Haverhill, Lavenham, and Boxford and Clare, in Suffolk." The testimony is without date, but is written on a leaf following a minute dated "At the Men's Meeting, which was kept at Haverhill on the 9th day of the 1st month, 1676."

This copy has been carefully compared with the original, and found correct, by

WM. D. KING.
ALFRED SMITH.

Jeffery Bullock was afterwards brought to see the delusion and errors into which he had fallen, and in the year 1686 gave forth "Several testimonies against that evil spirit by which he had been led to oppose the truth and

* Acts xvii. 31. And God will judge the world in righteousness, by that Man he hath ordained.

people of God, both by word, writing, and printed books, for several years last past." The following is extracted from it:—

"Sudbury, the 25th of 8th month, 1686.

"Whereas, in an hour of darkness and temptation, I have been drawn forth by the enemy of my soul, that hath led me out in envy, enmity, and great wilfulness, through my departing from the holy light and pure witness of God in my own conscience, to write, and cause to be printed and published, divers books and papers, which were unsound, pernicious, and contrary to truth, in reproach of God's truth and people, and their holy way and order, into which truth hath led and settled them; and not only so, but have also defamed the children of truth, and enviously opposed them, not only by writing, but publicly in meetings; and by retaining the counsel of the adversary of my soul, was carried on further to that ungodly act, in wilfulness and stubbornness, to break that holy command of Christ, who saith, 'Swear not at all,' yet contradictory to the witness of God in my conscience, I did swear; and now after all these my wicked doings, the pure witness of God is risen, and hath set all these my sins in order before me, and sin now is my soul's burthen: Wherefore, that my soul may find ease, and favour and forgiveness of God, in humility of heart, and contriteness of soul, do I condemn all these my wicked works; and that it may be clearly and particularly evidenced, I condemn by name all my said books, viz. my book entitled 'Antichrist's Transformations within, discovered by the Light within;' my book, entitled 'One Blow more against Antichrist's Ministers, &c.' being a reply to Giles Barnardiston's answer to my first book; also, my book, entitled 'A Testimony against the Sixty-Six Judges, called Quakers, that wrote an Epistle against John Story and John Wilkinson;' also my book, called 'Gross Errors Detected, or, many of the doctrines of the leading Quakers disowned:' all which books are for judgment. Moreover, I desire that all such that have read any or all of the said books, that you take heed to yourselves, that nothing in them do you hurt, for certainly it was the dark and evil spirit that guided me therein, to write and publish them, by which I did despite to the Spirit of grace therein; and I desire all that have any

of the said books, that you destroy them, as I have done them in my own possession, that they may all be obliterated, and that they may never be spoken of, or remembered any more. The hand of the Lord lieth heavy upon me for these things, therefore let all take warning by me, that you may be kept out of the snares and baits of the devil, but as every one keeps to the Light, and are obedient to God's witness, and holy grace placed in their hearts, it will preserve them in the way of truth and uprightness for ever. Subscribed with my own hand, the day and year above written.

JEFFERY BULLOCK.

"Postscript. Whatever I have spoken, or caused to be printed against George Fox, or the order that is amongst those called Quakers, I do disown it. And as to what I have held forth, that the soul is mortal, and that there is no future state, I do utterly disown the same, believing it came from the same power of darkness that brought forth the fruits above mentioned that I have testified against.

JEFFERY BULLOCK.

"Subscribed above and here in the presence of us, Mary Bullock, his wife, Johannah Kemp, John Baker, Thomas Clark, Francis Waldegrave, Ezekiel Sheldrick, Arthur Cotten, John Furly.

"The contents of this paper, and his name written with his own hand, was owned since, before Anne Bullock, his daughter.

"Sudbury, October 4th, 1686."

The circumstance of his disownment at so early a period, within thirty years after George Fox's conviction, and during the lives of almost all those whom we are wont to consider as the brightest luminaries of that gospel day, is certainly a most interesting and important fact. It fixes, with indubitable certainty, the faith of our primitive Friends in relation to those essential doctrines of the Christian religion; and proves beyond contradiction, that they viewed it as a matter of high concernment, that all their members should be preserved in the unity of the faith, sound in word and doctrine.

It furnishes us also with a triumphant refutation of the assertions, that they considered doctrines of no importance; that they had but one fundamental doctrine; and

that to profess a belief in the light of Christ Jesus inwardly revealed, and to live moral lives, were the only requisites necessary to entitle persons to the privileges of Christian communion.

The refutation of these unfounded opinions does not, however, rest merely on the case which I have just mentioned. Several other persons were testified against by the primitive Quakers, for holding sentiments repugnant to the doctrines of Christ and his apostles;* and in the

* Besides these instances of disownment recorded in the early history of the Society, there have been others at different periods since; several have occurred within the present century, some of which may properly be introduced here, in order to show that the Society has continued its care for the preservation of its members in the profession of the Christian religion; and that where any thing to the contrary appeared, it has uniformly borne an open testimony against it.

In the year 1800, Hannah Barnard, of Hudson, in the state of New York, while on a religious visit to Friends in England, promulgated unsound doctrines, which brought her under the notice of the morning meeting in London. The admonition and labour of Friends proving ineffectual, and she persisting in the avowal of her sentiments, the case was referred to Devonshire-House monthly meeting, and finally brought, by her appeal, before the quarterly meeting of London and Middlesex, and the yearly meeting of London in 1801; in all which meetings, her doctrines were denied by the Society, and the proceedings of the inferior meeting confirmed. Minutes of the case were subsequently transmitted to the monthly meeting of Hudson, New York, by which she was disowned in consequence of her unsound doctrines. She again carried her case to the superior meetings by an appeal, and after careful examination, the judgment of the monthly meeting of Hudson was confirmed, by which act the Society fully declared its disunity with the unsound doctrines which she promulgated. By a reference to a printed summary of her faith, and other documents which are already before the public, I find that she denied the truth of many parts of Scripture history, particularly those which relate to the Jewish wars, the miraculous conception of Jesus Christ, and his miracles. The doctrine of the propitiation of our blessed Lord, she styles "an inconsistent, unintelligible motley of absurdity;" a "system of jargon, which scarcely admits of a parallel, &c." and likewise rejects a belief in his divinity and resurrection from the dead.

One of her followers was subsequently disowned in England for holding similar sentiments, and carried his case to the quarterly and yearly meeting by an appeal. He was fully heard in the open meeting, and the proceedings of the subordinate meetings confirmed, by which act the Society's disapprobation of such dangerous and anti-christian errors was again clearly manifested.

In the year 1815, an individual was brought under dealing in the monthly meeting of Westbury, on Long Island, for denying the di-

year 1694, the following rule of discipline was adopted by the yearly meeting, viz.—

“If there be any such gross errors, false doctrines, or mistakes held by any professing truth, as are either against the validity of Christ’s sufferings, blood, resurrection, ascension, or glory in the heavens, according as they are set forth in the Scriptures; or any ways tending to the denial of the heavenly Man, Christ; such persons ought

vinity of Jesus Christ, a belief in divine revelation, and the authenticity of the Holy Scriptures. After a long extension of labour on the part of his friends, he presented a condemnation of his errors to the monthly meeting, and the case was dismissed. Having relapsed, however, into his former errors, the case was again taken up in 1822, together with those of two other persons, on the charge of unsoundness in doctrine, and neglect of meetings, and all the parties were disowned.

Another individual was disowned by the monthly meeting of Yonge st. Upper Canada, for denying the divinity of our Lord Jesus Christ, and expressing his disbelief of some parts of the Holy Scriptures, &c. The following is a copy of the testimony of disownment issued in his case, viz:

“——, having had a right to membership amongst Friends, has been so unguarded in his conversation, as to deny the divinity of our Lord and Saviour Jesus Christ, by declaring as his belief, that he was no more than the apostle Paul or any other inspired man, and also expressed a light esteem of the Scriptures, and a disbelief of some passages in them, and manifested so little regard to the good and wholesome advice of the yearly meeting as to interrupt and oppose a Friend when publicly appearing in testimony in a meeting for worship: and Friends having treated with him in order for his restoration, but our labours with him not having the desired effect, we therefore have no further unity with him as a member of our religious Society, until he comes to a sense of his errors, and condemns them to the satisfaction of this meeting.”

He appealed to the half year’s meeting of Canada, and to the yearly meeting of New York in 1815, by both of which the proceedings of the monthly meeting were confirmed. Within the limits of Nine Partners, Stanford and Duanesburg quarterly meetings in the state of New York, there have been several instances of disownment for embracing doctrines inconsistent with those which Friends have always held. Other cases of a similar character have occurred in Philadelphia yearly meeting, as well as in most of the others, which if necessary might be adduced; but it is apprehended these will be sufficient to show that the Society of Friends has uniformly required of its members an acknowledgement of the truths contained in Holy Scripture, and a belief in the fundamental doctrines of the Christian religion. They also prove that the denial of any of these, has been considered an offence of so high a character as to demand a disownment from its communion.

to be diligently instructed and admonished by faithful Friends, and not to be exposed by any to public reproach; and where the error proceeds from ignorance and darkness of their understanding, they ought the more meekly and gently to be informed: But if any shall wilfully persist in error in point of faith, after being duly informed, then such to be further dealt with according to gospel order; that the truth, church, or body of Christ, may not suffer by any particular pretended member that is so corrupt."—1694. See Extracts.

The Society having greatly increased in numbers, and many ministers being engaged to travel in the work of the gospel, a concern was felt by the yearly meeting, that such as went forth on these important missions might be sound in the faith, lest, through their means, the minds of any should be poisoned with erroneous principles, and thereby the foundation be laid for the greatest evils. In order to guard against such an occurrence, a rule of discipline was made in the year 1699, as follows, viz.—

"Recommended, to the several monthly and quarterly meetings, that they take care to advise that those Friends who go forth with a public testimony, may be such as are well approved at home, by their own respective monthly or quarterly meetings, and are sound in doctrine, of good conversation, and in unity with their own meetings.

"And if any faithful Friends or meetings be burthened with the contrary, let them tenderly clear their consciences privately, to the parties concerned, according to gospel order; and if they do not receive admonition, the meeting to which they belong should be acquainted therewith."—Discipline, 1699.

These salutary regulations are in force at the present time among our brethren in Great Britain; and the following extract from the discipline of Philadelphia, Baltimore, North Carolina, Ohio, and Indiana yearly meetings, shows that the same important subjects have claimed the attention of the Society in America.

"If any in membership with us, shall blaspheme, or speak profanely of Almighty God, Christ Jesus, or the Holy Spirit, he or she ought early to be tenderly treated with for their instruction, and the convincement of their understanding, that they may experience repentance and forgiveness: But should any, notwithstanding this brotherly

labour, persist in their error, or deny the divinity of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the Scriptures; as it is manifest they are not one in faith with us, the monthly meetings where the party belongs, having extended due care for the help and benefit of the individual without effect, ought to declare the same, and issue their testimony accordingly."

SECTION III.

On the Holy Scriptures.

THE religious Society of Friends has always sincerely believed, that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that holy men of old wrote them as they were moved by the Holy Ghost; and that these sacred and invaluable records, which have thus been preserved and transmitted to us, in the wisdom and goodness of a kind Providence, are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. Whatsoever was thus written aforetime, was written for our learning, that we, through patience and comfort of the Scriptures, might have hope; they being able to make us wise unto salvation, through faith which is in Christ Jesus.

Although Friends cannot call them the Word of God, believing that this exalted epithet is strictly and peculiarly applicable to our blessed Lord and Saviour Jesus Christ, and to him only, yet they have ever believed them to be the words of God. They are a true testimony of those things most surely believed by the apostles and primitive Christians, and by their faithful successors down to the present day; and as they contain the mind and will of God, and are his commands to us, in that respect they are his declaratory word; of divine authority, and obligatory upon us.

They receive and believe in them as the most authentic and perfect declaration of Christian faith; the only fit

outward judge and test of the soundness of doctrine; and they have ever declared their willingness that all their doctrines and principles should be tried by them, and that whatsoever any, who profess to be guided by the Holy Spirit, either believe or do, which is contrary to, or inconsistent with, their divine testimony, should be accounted a delusion. Many of the extracts contained in the preceding pages corroborate these views, and the following selections will further elucidate and confirm them.

GEORGE FOX,

In giving an account of his religious exercises when quite young, makes the following observations:—

“Though I had great openings, yet great trouble and temptations came many times upon me, so that when it was day I wished for night, and when it was night I wished for day: and by reason of the openings I had in my troubles, I could say as David said, ‘Day unto day uttereth speech, and night unto night showeth knowledge.’ When I had openings, they answered one another, and answered the Scriptures, for I had great openings of the Scriptures, and when I was in troubles, one trouble also answered to another.”—*Journal*, vol. i. p. 90.—1646.

From his “Great Mystery,” published in 1659, the following extracts are taken, viz.—

“Samuel Eaton objected, ‘The devil shows his spite and spleen, in them who say they have the Word, as it was in the beginning, against the Scriptures,’ &c.

George Fox. “Answer.—That is not so, for they that have the Word, as was in the beginning, own the Scriptures, and are not against them, but are in that which fulfils them.”—Page 4.—1659.

Richard Baxter, writing against Friends, called the Scriptures “the temporal word:” to which George Fox replies, “Now see if this be not an undervaluing the Scriptures of truth, and the words of God and Christ, and the prophets and apostles, which cannot be broken; he calls it a temporal word, which [whereas] the Scripture teacheth no such doctrine.”—Page 29.—1659.

"He says, Christ's name is called the Word of God; his name is above every name, and over all things he must have the pre-eminence, words and names. Yet I say, the Scriptures of truth, given forth from the Spirit of truth, are the words of God; God's words, which Christ the Word fulfilled, by him in whom they end, who was before the words were spoken forth."—Page 110.—1659.

The declaration of faith issued by George Fox and others, and presented to the governor and council of Barbadoes, contains the following observations, viz.—

"Concerning the Holy Scriptures: We believe they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Pet. i. 21.) spoke as they were moved by the Holy Ghost: we believe they are to be read, believed, and fulfilled, (he that fulfills them is Christ,) and they are profitable for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 19. and are able to make wise unto salvation, through faith in Christ Jesus. We believe the Holy Scriptures are the words of God, for it is said in Exodus xx. 1. 'God spake all these words, saying, &c.' meaning the ten commandments given forth upon Mount Sinai. And in Rev. xxii. 18. saith John, 'I testify to every man that heareth the words of the prophecy of this book, if any man addeth unto these, and if any man shall take away from the words of the book of this prophecy, (not the Word,) &c.' So in Luke i. 20. Because thou believest not my words; and in John v. 47. xv. 7. xiv. 23. xii. 47: So that we call the Holy Scriptures, as Christ, the apostles and holy men of God, called them, viz. the words of God."—G. Fox's Journal, pages 145, 146, 147.—1671.

ROBERT BARCLAY.

The following extracts from Barclay's Apology, will give a clear view of the value and estimation in which that excellent man and his cotemporary Friends, held the sacred writings, viz.—

"Proposition third, concerning the Scriptures.

"From these revelations of the Spirit of God, to the saints, have proceeded the Scriptures of truth, which contain,

"I. A faithful historical account of the actings of God's people in divers ages; with many singular and remarkable providences attending them.

"II. A prophetic account of several things, whereof some are already past, and some yet to come.

"III. A full and ample account of all the chief principles of the doctrine of Christ, held forth in divers precious declarations, exhortations, and sentences, which, by the moving of God's Spirit, were at several times, and upon sundry occasions, spoken and written unto some churches and their pastors.

"Nevertheless, because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate, primary rule of faith and manners. Yet because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty; for as by the inward testimony of the Spirit we do alone truly know them, so they testify that the Spirit is that guide, by which the saints are led into all truth; therefore, according to the Scriptures, the Spirit is the first and principal leader. Seeing then that we do therefore receive and believe the Scriptures because they proceeded from the Spirit, for the very same reason, is the Spirit more originally and principally the rule, according to the received maxim in the schools, *Propter quod unumquodque est tale, illud ipsum est magis tale*: that for which a thing is such, that thing itself is more such."

He then proceeds to the argument, viz.—

"1st. The former part of this proposition, though it needs no apology for itself, yet it is a good apology for us, and will help to sweep away that, among many other calumnies, wherewith we are often loaded, as if we were vilifiers and deniers of the Scriptures; for in that which we affirm of them, it doth appear at what high rate we value them, accounting them, without all deceit or equivocation, the most excellent writings in the world; to which not only no other writings are to be preferred, but

even in divers respects not comparable thereto. For as we freely acknowledge that their authority doth not depend upon the approbation or canons of any church or assembly; so neither can we subject them to the fallen, corrupt, and defiled reason of man; and therein as we do freely agree with the protestants, against the error of the Romanists; so, on the other hand, we cannot go the length of such protestants, as make their authority to depend upon any virtue or power that is in the writings themselves; but we desire to ascribe all to that Spirit from which they proceeded."—Pages 81, 82.

"In this respect above mentioned then, we have shown what service and use the Holy Scriptures, as managed in and by the Spirit, are of to the church of God; wherefore we do account them a secondary rule. Moreover, because they are commonly acknowledged by all, to have been written by the dictates of the Holy Spirit, and that the errors, which may be supposed by the injury of times to have slipped in, are not such but that there is a sufficient clear testimony left to all the essentials of the Christian faith; we do look upon them as the only fit outward judge of controversies among Christians; and that whatsoever doctrine is contrary unto their testimony, may therefore justly be rejected as false. And for our parts, we are very willing that all our doctrines and practices be tried by them; which we never refused, nor ever shall, in all controversies with our adversaries, as the judge and test. We shall also be very willing to admit it as a positive, certain maxim, that whatsoever any do, pretending the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil. For as we never lay claim to the Spirit's leadings, that we may cover ourselves in any thing that is evil, so we know that as every evil contradicts the Scriptures, so it doth also the Spirit, in the first place, from which the Scriptures came; and whose motions can never contradict one another, though they may appear sometimes to be contradictory to the blind eye of the natural man, as Paul and James seem to contradict one another."—Pages 85, 86.

"The last, and that which at first view seems to be the greatest objection, is this:

"If the Scripture be not the adequate, principal, and only rule, then it would follow that the Scripture is not

complete, nor the canon filled: that if men be now immediately led and ruled by the Spirit, they may add new scriptures of equal authority with the old, whereas every one that adds is cursed: yea, what assurance have we, but, at this rate, every one may bring in a new gospel, according to his fancy?

"The dangerous consequences insinuated in this objection, were fully answered in the latter part of the last proposition, in what was said a little before, offering freely to disclaim all pretended revelations contrary to the Scripture.

"Objection 1.—But if it be urged, that it is not enough to deny these consequences, if they naturally follow from your doctrine of immediate revelation, and denying the Scripture to be the only rule:

"I answer, we have proved both these doctrines to be true and necessary, according to the Scriptures themselves; and therefore to fasten evil consequences upon them, which we make appear do not follow, is not to accuse us, but Christ and his apostles, who preached them. But, secondly, we have shut the door upon all such doctrine in this very position, affirming that the Scriptures give a full and ample testimony, to all the principal doctrines of the Christian faith. For we do firmly believe that there is no other gospel or doctrine to be preached, but that which was delivered by the apostles; and do freely subscribe to that saying, let him that preacheth any other gospel than that which hath been already preached by the apostles, and according to the Scriptures, be accursed.

"So we distinguish betwixt a revelation of a new gospel and new doctrines, and a new revelation of the good old gospel and doctrines; the last we plead for, but the first we utterly deny. For we firmly believe that 'no other foundation can any man lay than that which is laid already.' But that this revelation is necessary, we have already proved; and this distinction doth sufficiently guard us against the hazard insinuated in the objection."—*Apolo-
gy*, Pages 104, 105.—1675.

Robert Barclay and G. Keith had a dispute with some students of divinity at Aberdeen, in which the following arguments were used, viz.—

Student. "That which may beguile a man is fallacious: But,

"According to the Quakers, the Scriptures may beguile a man, without the indwelling of the Spirit.

"Therefore,

"According to the Quakers, the Scriptures are fallacious."

To this R. B. answers—

R. B. "I deny thy second proposition: for the Scriptures cannot beguile any man; although men may or have beguiled themselves by a wrong use of it."

Student. "Take notice, people: the Quakers say the Scriptures cannot beguile you."

R. B. "Speak louder yet: for we do and have constantly affirmed it; and we hope it will help to clear us of those misrepresentations, as if we despised or spoke evil of the Scriptures."—Works, p. 575—7.—1675.

WILLIAM PENN.

In a work, entitled "A Serious Apology for the Principles and Practices of the people called Quakers," written by George Whitehead and William Penn, the following expressions are contained, viz.—

"Nor would we be thought to lessen the virtue, use, and reputation of the Holy Scriptures, whilst we endeavour the vindication of the Holy Spirit, in his office of revelation to believers.

"They are useful in two eminent respects—

"First: Historically; as giving us a true narrative of the transactions of those ages of the world, in reference to the church, or state of both Jews and Christians, their trials, troubles, temptations, lapses, recoveries, and perfect victories.

"Secondly—Doctrinally; as presenting us with a true account of the principles and doctrines of the people of God; their holy faith and patience: I cannot phrase it better than a divine glass, in which we see, (I say, we see, who first have that heavenly organ, and eye opened by inspiration and revelation,) the states and conditions of the primitive saints, which is matter of unspeakable comfort and confirmation, as well as of good example to us;

yet still, the efficient cause of all, is the convincing revelation and operation of the eternal Spirit of God; and the Scriptures are only useful, as unfolded by the inspiration of the same."—Works, vol. ii. p. 37.

Again, in reply to Jenner, William Penn says—

"But I answer, Did ever any Quaker in the world deny the Scriptures quoted? Do they not own that the commandments should be kept for ever; That Timothy did well to commit the wholesome doctrine he had heard of Paul, to others; and that the faith should be contended for; and the tradition, or those holy truths, declared by the apostle, should abide with them to whom he spoke; and with us too, for evermore? But what has this to do with the necessity of revelation? Does not the same apostle expressly say, the Spirit of God only can give to discern the things of God, and that if any man is otherwise minded, God will reveal it to him?"—P. 42.

In concluding the chapter, from which I have taken the foregoing quotations, William Penn says—

"We end the chapter with this brief summary of the whole:—

"First, That by revelation, we understand the discovery and illumination of the Light and Spirit of God, relating to those things that properly and immediately concern the daily information and satisfaction of our souls, in the way of our duty to Him and our neighbour.

"Second, That we renounce all fantastical and whimsical intoxications, or any pretence to the revelation of new matter in opposition to the ancient gospel, declared by Christ Jesus and his apostles: and therefore not the revelation of new things, but the renewed revelation of the eternal way of truth.

"Third, That this revelation is the life, virtue, condition, and very soul of the gospel, and second covenant.

"Fourth, That none oppose this, but such as the god of this world has blinded; and that through their ignorance of the spirituality of the evangelical dispensation, are, (whilst they pretend to be under it,) sticklers for a more embondaged state than that of the ancient Jews."—Vol. ii. p. 48.—1671.

"But, methinks, this our demonstration, should satisfy all; when neither man nor Scriptures are near us, yet there continually attends us, that Spirit of truth, which immedi-

ately informs us of our thoughts, words, and deeds, and gives us true directions what to do, and what to leave undone; is not this the rule of life? If ye are led by the Spirit of God; then are ye sons of God: Let this suffice to vindicate our sense of a true and unerring rule; which we assert, not in a way of derogation from those holy writings, which with reverence we read, believe, and desire always to obey the mind and will of God therein contained; and let that doctrine be accursed, that would overturn them.”—P. 62.

The following extracts are from his “Invalidity of John Faldo’s Vindication,” written in 1673:—

“I do declare to the whole world, that we believe the Scriptures to contain a declaration of the mind and will of God, in and to those ages in which they were written; being given forth by the Holy Ghost, moving in the hearts of holy men of God: that they ought also to be read, believed, and fulfilled, in our day; being useful for reproof and instruction, that the man of God may be perfect.—Vol. ii. p. 324.

After speaking of the apostacy from the Holy Spirit, under the darkness of which, men put the Scriptures into the place of the Spirit, and worshipped them, he adds—

“They are a declaration and testimony of heavenly things, but not the heavenly things themselves; and as such we carry an high respect unto them. We accept them as the words of God himself; and by the assistance of his Spirit, they are read with great instruction and comfort. I esteem them the best of writings, and desire nothing more frequently, than that I may lead the life they exhort to; and whatever slight apprehensions my disingenuous adversary is pleased to have of these kind of acknowledgements, I write the naked truth of my heart, knowing I must give an account to God.”—P. 327.

After declaring that the Spirit of Christ alone can unfold the mysteries contained in the Scriptures, he says—

“Wherefore we affirm, that repentance, faith, sanctification, justification, redemption, regeneration, &c. are all a mystery, never to be disclosed but by the revelation and operation of the Spirit of God in man: the Scripture can only testify to such things, that they are; but it is the Spirit alone that works them, and illuminates, guides, governs, and rules the soul, in and about such things.

'Tis true, all the Spirit leads to, is according to the Scriptures; it overturns them not; for they declare of most of these operations: yet because we believe, know, and witness them, from the conviction and operation of the Spirit, before we can possibly understand them in Scripture, therefore, the Scripture is but a declaration, and not the rule of faith, &c."—P. 337.—1673.

William Penn wrote several essays in 1692, in defence of the Quakers, against some aspersions contained in a paper called "The Athenian." Speaking of the belief of Friends in the Holy Spirit, and their exalting it as the primary rule of faith and practice, he says—

"This is the doctrine that is our crime, our enthusiasm, our error: and we are seducers, deceivers, and what not, for asserting, recommending, and pressing it. But if this be to be vile, we are like to be more vile; for we must bear witness to that which the Scripture testifies of, viz. the Spirit; and prefer it before the Scripture when the Scripture does so itself. No man's letter is himself, nor so noble as himself. The Scripture is as the letter or epistle of the Holy Ghost to men; but for that reason 'tis not the Holy Ghost, nor to be instead of the Holy Ghost to us; nor, to be sure, to be preferred before the Holy Ghost. We bless God for the Scriptures; we read them with comfort and advantage; and they are profitable to the perfecting of the man of God, through the assistance of the Spirit: The Scriptures declare the things of God; but cannot work them in the man: The Spirit only can do that; for which cause we honour, exalt, and prefer the Spirit, as that which fulfils the Scripture; and invite all to receive it, that it may make people spiritual, for to be spiritually minded is life and peace. Wherefore, as often as any of our expressions are construed to lessen the Holy Scriptures, we ask it as a piece of justice from all our readers, to take this caution with them; we speak comparatively, not with our books, or with men, but with Christ, his Light and Spirit, from whence the Scriptures came. And in this sense it is, that R. Barclay and others, on the like occasion, express themselves, when supposed to abate of the common opinion of the Scriptures. For as face answers face in a glass, so we say and know, the Spirit and Scripture answer each other. And, therefore, the comfortable evidence of a Christian man, is the testi-

mony of the Spirit of God within him, and the Scriptures of truth without him. Let it not, then, be any more a fault in us to direct people to the Spirit of God, by which only they can come to the possession of the good things the Scriptures speak of; for though they exhort, rebuke, instruct, &c. yet without that great agent, the Spirit, influencing and enabling the creature, he shall never experience the truth of the Scriptures, to himself, in the most relative and excellent parts of it."—Page 799.

Again, in the same paper—

"But for equalling our writings with Scripture, we have no such expressions or thoughts; it is a word of your own, and a conceit and inference of our old adversaries. There are degrees, as well as diversity of manifestations and operations, but the same Lord, and the same Spirit: Yet if it will satisfy you, we have ever preferred the Bible to all Books, and writings of saints and good men."—*Ibid.* p. 800.

In his "Testimony to the Truth, &c." he thus speaks of the belief of Friends in the Scriptures:—

"Concerning the Holy Scriptures. Because we assert the Holy Spirit to be the first, great, and general rule and guide of true Christians, as that by which God is worshipped, sin detected, conscience convicted, duty manifested, Scripture unfolded and explained, and consequently the rule for understanding the Scriptures themselves, (since by it they were at first given forth;) from hence our adversaries are pleased to make us blasphemers of the Holy Scriptures, undervaluing their authority, preferring our own books before them, with more to that purpose: Whereas, we in truth and sincerity believe them to be of divine authority, given by the inspiration of God, through holy men, they speaking or writing them as they were moved by the Holy Ghost: that they are a declaration of those things most surely believed by the primitive Christians, and that as they contain the mind and will of God, and are his commands to us, so they in that respect are his declaratory word; and therefore are obligatory on us, and are profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect, and thoroughly furnished to every good work.

"Nay, after all, so unjust is the charge, and so remote from our belief concerning the Holy Scriptures, that we

both love, honour, and prefer them before all books in the world; ever choosing to express our belief of the Christian faith and doctrine, in the terms thereof, and rejecting all principles or doctrines whatsoever, that are repugnant thereunto.

“Nevertheless, we are well persuaded, that notwithstanding there is such an excellency in the Holy Scriptures, as we have above declared, yet the unstable and unlearned in Christ’s school, too often wrest them to their own destruction. And upon our reflection on their carnal constructions of them, we are made undervaluers of Scripture itself. But certain it is, that as the Lord hath been pleased to give us the experience of the fulfilling of them in measure, so it is altogether contrary to our faith and practice to put any manner of slight or contempt upon them; much more, of being guilty of what maliciously is suggested against us; since no Society of professed Christians in the world, can have a more reverent and honourable esteem for them than we have.”—Page 878.—1698.

GEORGE WHITEHEAD.

From the Journal of this worthy Friend, I take the following extracts:—

“I always had a love to the Bible, and to reading therein, from my childhood, yet did not truly understand nor experience these doctrines essential to salvation, nor the new covenant dispensation, until my mind was turned to the light of Christ, the living, eternal Word, the entrance whereof giveth light and understanding to the simple. Yet I do confess it was some advantage to me frequently to read the Holy Scriptures when I was ignorant, and did not understand the great and excellent things or matters therein testified of; for when the Lord had livingly, in some measure, opened my understanding in the holy Scripture; by my often reading the same before, having the better remembrance thereof, it was a help and advantage to my secret meditations, when a lively sense and comfort of the Scriptures was in measure given me by the Spirit; and thereby I was the more induced to the serious reading and consideration of what I read in the Holy

Scriptures, and the comfort thereof made known by the Holy Spirit enlightening the understanding; All the promises of God, which are yea and amen in Christ Jesus, being truly comfortable, when applied by the same Spirit, for that will make no wrong application thereof; that Spirit will never apply peace to the wicked, nor to persons living in their sins, nor tell the unjust that they are just or righteous in God's sight.

"It is through faith, which is in Christ, that the holy Scriptures are said to make the man of God wise unto salvation, and profitable to him for doctrine, reproof, admonition and instruction in righteousness, that he may be perfect, and thoroughly furnished in every good word and work. Doubtless Paul esteemed Timothy's knowing the Holy Scriptures from a child, to be some advantage and help to him, but it was principally through faith, which is in Christ Jesus.

"These things considered, I would not have Christian parents remiss in educating and causing their children to read the holy Scriptures, but to induce them both to learn and frequently to read therein, (that is, the Bible.) It may be of real advantage and profitable to them, when they come to have their understandings enlightened, and to know the truth as it is in Christ Jesus."—P. 15, 16.—1659.

"When a person fearing God and loving our Lord Jesus Christ in sincerity and truth, confesseth his or her real belief, faith, or hope, in terms of Holy Scripture, it is sufficient: whether it be of the suffering, death, resurrection, or ascension of our Lord Jesus Christ into heaven and glory, or of his body being spiritual and glorious in heaven. And as the saints, being spiritually united to him, are his church and body also, and esteemed mystical while here on earth, so their low or humble body shall be changed and fashioned like unto his glorious body: and of the resurrection of the dead, both of the just and unjust, and of eternal judgment, according to Holy Scripture: I say, whosoever, fearing God, or friends of truth, are at any time questioned about these things, it will be sufficient, and ought to be satisfactory, to answer them in plain Scripture language, and keep to the same: And I would advise all Friends to keep to the words, terms, language and doctrine of Holy Scripture, and not to be

wheedled or drawn from the same, nor suffer themselves to be imposed upon, either with unscriptural terms or unlearned questions, by any contentious or carping adversaries whatsoever. For foolish and unlearned questions, as well as profane and vain babbling, must be avoided."—P. 183, 184.—1659.

"Question 2.—Whether the Scriptures be the rule to try doctrines and spirits?

"Answer.—The Holy Scriptures are truly owned and esteemed a rule subordinate to the Holy Spirit, from which they were given forth; and by the help of the same Spirit, doctrines and spirits may be tried; but the Spirit is the supreme, universal guide and rule, which affords light and understanding to discern and try both spirits and doctrines, to the truly spiritually minded; for discerning of spirits is a spiritual gift of the Holy Spirit. 1 Cor. xii. 10."—P. 190, 191.

In a work, entitled "Antichrist in Flesh Unmasked, and the Quakers' Christianity vindicated," &c., published in 1692, I find the following expressions:—

"Out of your brother Thomas Hicks' dialogue, you represent the Quaker to answer thus, viz.—'When we make use of the Scripture, it is only to quiet and stop their clamours, that plead for it as their rule.'

"This is one of your brother Hicks' gross forgeries in the Quakers' name, which you have taken on trust out of his fictitious dialogue. Oh! blush and be ashamed of adopting and promoting such false and deceitful stuff; and also of your subjoining, in the person of the Quakers, this forgery, viz.—'We own not the Scriptures; we seemingly allow it, but our end in this is only to stop their clamours that plead for it as their rule.'"—P. 17.

Again, p. 21.—"You most shamefully belie the people called Quakers, in your comparison, p. 18, where you say: 'The names they [that is, the Quakers] give the Holy Scriptures, [are] viz. no better than an old almanac, precepts and traditions of men,' &c.

"We know none among us that call the Holy Scriptures a dead or carnal letter, nor do we own the words. By the Holy Scriptures, we intend the holy testimonies and doctrine of faith and practice therein contained, which is both living and spiritual to them that are alive unto God in Christ. Though the outward letter or writing in

itself alone be dead, the holy matter contained in it, is living to them that are living and spiritual."—P. 22.

"To conclude in general against your false charges, and manifold abuses and calumnies contained in your said book, viz. 'Antichrist in Spirit;' and to anticipate further objections on the matters herein, we sincerely profess and declare in the sight of God and men, that we do faithfully believe and profess, that the Holy Scriptures of the Old and New Testament, were given by Divine inspiration."—P. 27.

In a pamphlet, entitled "Innocency Triumphant over insolency and outrage," &c. George Whitehead has inserted a declaration of the Christian belief of Friends, from which the following articles are extracted, viz.—

"4th. The Holy Scriptures of the Old and New Testament, viz. the holy doctrine and divine precepts therein, were first given by Divine inspiration, as we have confessed unto authority, and [are] in no wise to be contemned, but seriously read, believed and fulfilled, as the Spirit of the Lord giveth understanding and ability, being the life of the Scripture; and without which, the mere letter, and all preaching therefrom, in man's will, are dead and ineffectual.

"6th. The divine precepts and doctrine contained in the Holy Scriptures, we must needs believe to be holy and blessed, not only because they proceed from the Holy Spirit, but also because they require holiness and righteousness in life and practice, under the several dispensations of God to mankind."—1693.

In the "Supplement to the Switch for the Snake in the Grass," George Whitehead thus writes, viz.—

"For my part, as I am not in the least conscious to myself, of the least contempt of Holy Scripture, nor yet of the Bible, for I have always preferred it to all other books extant in the world, and more affected reading therein than any other book, even from my childhood, and often bless Divine Providence, for preserving to us the Scriptures; so I know of none among us guilty of contemning them."

"Neither do I vilify the written doctrine and precepts of God in comparison of our new light, as he falsely calls it, but reverently esteem them. The man makes no conscience of defaming us. Neither do we quarrel with the

law and the testimony; nor yet with writing or Scripture, as 'tis in ink and paper, but distinguish between the writing and the things written, which is no contempt to either. We are thankful to Divine Providence, for both the Scripture or writing, and the holy doctrine, and divine precepts therein written, for they testify unto Christ our light, and our light to the truth of them."—P. 493, 494.—1699.

In a work, entitled "Truth Prevalent," &c., under the head of "Twelve Summary Propositions in behalf of the people called Quakers," he says:—

"6th. Of the Scripture. The Holy Scriptures of the Old and New Testament, being first given by divine inspiration from God, and eminently confirmed, and by Divine Providence preserved, are not only of divine authority, but are by us, the said people, preferred to all other books and writings extant in the world; and with due reverence ought (by such as have or may have them) to be read, believed and fulfilled, with the help of the same Holy Spirit from which they first came, and which can only give us the true understanding, profit and comfort thereof, as well as enable us to live and practise accordingly."

Replying to the false accusations of some envious opposers, he says:—

"'Tis a presumptuous falsehood, that 'the Quakers would not be much concerned to see the Scriptures burned with the books of sorcery;' an abominable falsehood! We esteem and value the Bible above all other books extant in the world, and desire ever to live in the faith and practice of the Christian doctrines therein contained, (they tending to salvation,) by the help of the Holy Spirit, which gave them forth."—Ibid. p. 79.

"'Tis not truly alleged against me, 'that there is nothing needful to be known of Jesus Christ without, or of what he hath done, suffered and taught us for our salvation.' For 1st, We truly believe all the same. 2dly, All therefore which he hath taught us for our salvation, is needful to be known by us, and by all men to whom the same knowledge is offered, both respecting Christ without us, and what he hath done, suffered, and taught us for our salvation; which yet cannot be truly known, nor the fruit of his suffering for us received, without the spiritual knowledge of the same Christ, or knowing him after the Spirit

within, this being true proof of our being in the faith."—*Ibid.* 88.

"We are so far from a profane neglect of Holy Scripture in determining matters of faith and doctrine, (where the same are expressed,) and from turning the Scriptures out of office, that we do not only take serious notice of Holy Scripture in such matters, but submit them, where expressed, to be determined by and according to Holy Scripture, as an external test and rule in such manifest cases, which the witness of God in the true church and faithful members thereof, can never oppose or disagree to, but confirm, and make true impression of such determination."—P. 106.—1701.

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ISAAC PENNINGTON.

In an essay, entitled "A Visit of tender and upright Love," &c., he says—

"We do indeed really, heartily, singly, as in God's sight, own the Scriptures; the Scriptures written by the prophets and holy men of God under the law; the Scriptures written by the evangelists and apostles in the time of the gospel; and we read them with delight and joy, and would draw no man from a right reading of them, to the benefit of his soul; but only from giving their own judgments on them without the Spirit of God; lest in so doing they wrest them to their own destruction.

"This is that which the Lord hath drawn us from, and which we know it would also be profitable to others to be drawn from too; to wit, from imagining, and guessing at the meaning of Scriptures, and interpreting them without the opening of that Spirit from which they were given forth; for they who do so, feed that part (with a gathered knowledge) which should be famished, die, and perish, that another thing might come to live in them, and they in it."—Vol. iii. p. 184.—1668.

In a "Reply to some Animadversions," he says—

"Yet though we do own Christ to be the rule, we do not deny making use of the Scriptures, to try doctrines and forms of religion by: but know, that what is of God, doth and will agree therewith, and what doth not agree

therewith, is not of God; and that our forefathers in the faith, were led to batter the superstitions and idolatries of the papists, by the testimonies of the Scriptures."—Vol. iv. p. 208.—1667.

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HUMPHREY SMITH,

In a treatise, entitled "The True Rule Discovered, &c.," after speaking of the light and Spirit of our Lord Jesus Christ, as the primary rule for the government of the saints, says—

"What then? do I herein in the least make void, condemn, slight, vilify, or deny the Scriptures? God forbid; nay, I had rather my pen might fall out of my hand, or my arm from my shoulder, or my tongue cleave to the roof of my mouth for ever, than I should go about to make void the Scriptures of truth, (and is a true declaration, Luke i. 1.) which were given forth from that which is my life, which is hid, not in the Scriptures, but with Christ in God, Col. iii. 3. And the Word was God, and that which was God, is God, John i. 1. but if I should say the Scriptures are God, I should be a blasphemer, like unto others: Do I herein deny the Scriptures? Nay, rather, I establish the Scripture in its place, and make use of it as a cloud of witnesses by me, in directing all people unto that which the Scriptures testify of, and were given forth from, John v. 39. that by it in them, they might be enabled to do God's will, and witness the Scriptures fulfilled, as it is written, I will walk in them and dwell in them: and he is the God of them in whom he dwells, and they are his people in whom he walks, from whose inspiration the Scripture came, in which it is written, 'prove all things,' &c."—P. 153.—1658.

In an account of a dialogue between himself and a priest, he thus replies to the query, 'whether the Scriptures are the word of God?'

"The Scriptures I own and witness to be a true declaration (Luke i. 1.) spoken forth by holy men of God, as they were moved by the Spirit, 2 Pet. i. 21. and they are those that testify of Christ."—1655.

## RICHARD HUBBERTHORN.

In reply to Thomas Winterton, who charged the Society of Friends with denying the Holy Scriptures to be any guide for men to walk by, Richard Hubberthorn replies—

“Which words are thy own, and were not so spoken by any of us. But to thee I say, that the Scriptures, which did foresee that which we now do see, we own to be one with the light, which was before the letter, and to be our guide in the way of truth; and this guide is within us: but by the Scripture letter without thee, thou neither sees nor foresees the things which belong to eternal life; which, if ever any come to see, it must be by the light of Christ within them; and all who own this light, and by it are guided, cannot deny the Scriptures which were spoken forth from the light within.”—Pages 76, 77.—1656.

In a discourse which R. Hubberthorn had with king Charles II., the latter asked him—

“How did you first come to believe the Scriptures were truth?”

R. H. I have believed the Scriptures from a child, to be a declaration of truth, when I had but a literal knowledge, natural education, and tradition; but now I know the Scriptures to be true, by the manifestation and operation of the Spirit of God, fulfilling them in me.”—P. 271.



## WILLIAM DEWSBERRY.

From an essay, entitled “Christ Exalted, &c.,” the following query and reply are extracted, viz.—

“Whether any other revelations and observations, not to be found in the Scripture, be binding to the consciences of those persons that have the benefit of the Scripture; or whether such revelation, or dictates within a man’s heart and soul, be as binding to the conscience, and to be urged to a man’s self, or others, as the Scriptures are?

“Answer. The revelations of Jesus Christ are according to Scripture; which revelation binds up the testimony, and seals the law, in the hearts of his disciples; and what

dictates are in the conscience or heart of man, contrary to the law and testimony, are not to be regarded, but disowned and judged with the light which comes from Christ, the saint's life, who guides them in a pure life and holy conversation, according to Scripture, Isaiah viii. 20."—Works, p. 148, 149.—1656.

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#### RICHARD FARNSWORTH.

In a "Confession and Profession of Faith in God," &c., issued by this Friend, is the following paragraph, viz.—

"That which in the Holy Scriptures of the Old and New Testament, is declared and testified of to be the Word of God, that we believe in, own and confess to be the Word of God, according to the Scriptures. And the Holy Scriptures of the Old and New Testament, as they are the words of God, so to be we own: knowing this first, that no prophecy of the Scripture came in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21. Who prophesied of the grace that should come unto the saints and us, in after ages; searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow: unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now declared unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from Heaven, 1 Pet. i. 10. 12. And God spake all these words, saying, I am the Lord thy God, &c. Exod. xx. So the words and sayings of God we do not deny, but own them so to be, according to the Scriptures of the Old and New Testament, as aforesaid."—P. 4.—1658.

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#### EDWARD BURROUGH.

From his reply to Christopher Fowler, the following expressions are extracted:—

"The Word of God was in the beginning, before any



creatures were made; and by it all things stand and remain unto this day; and the Word endures for ever, and by it, all things in Heaven and in earth are brought to pass, which God doth; and it is from everlasting to everlasting, without beginning and without end; and the Word is powerful, dividing and discerning all things, even the secret thoughts of every man's heart; it is as a two edged sword, and as a fire, and like a hammer, to cut up, to burn, and to beat down. The Word of the Lord reconciles man again to Him; and this Word is in the mouth and in the heart, and the servants of the Lord handled, tasted, saw, and felt the Word of life; and from it, spoke forth the Scriptures as they were moved by the Holy Ghost, through the eternal Spirit; and it is a declaration of the Word of life, which was in the beginning, and endures for ever; and it declares what the saints received, believed and enjoyed, and none can understand it without the same spirit that gave it forth, and to such who have the same spirit, the Scripture is profitable: The Word of God, which was in the beginning, and which endures for ever, is not the Scripture; which was not in the beginning, neither can it endure for ever; but the Scripture testifies of that Word, and that Word witnesses to the Scriptures; and they are not contrary one to the other, but give witness each of other; but many have the Scripture that have not the Word, neither know it; but they that have the Word, cannot but own the Scriptures; and this is the truth as it is in Jesus, testified to all the world by us; who do deny them, that hereof give any other testimony."—P. 249.—1659.

In a work, entitled "Satan's Design Defeated," &c., I find the following accusation and reply, viz.—

"The Quakers hold, 'that the Holy Scriptures are not the Word of God, nor the saints' rule of faith and life, neither is it the duty of every one to search them.'

"Answer. The Holy Scriptures were given forth by the Spirit of the Lord, as holy men of God were moved; they are the words of God, and a declaration and a treatise, Luke i. 1. and that which the saints had handled and tasted of the Word of life, that they declared forth in words and writings, Acts i. 1. and the Scriptures, as they were given forth by the Spirit of God, are a true declaration of what is to be believed and practised, in relation to

eternal salvation: It is a true testimony concerning God and his mighty works, and of truth and righteousness; and it is a testimony also of the devil, and what he is, and of his deceits and errors, and unrighteousness: so the Scriptures are words given forth by the Spirit, but Christ is the Word, that was before the Scriptures were: For in the beginning was the Word of God, and the world was made by it, and the Word shall endure for ever, and Christ's name is called the Word of God. And though the Scriptures are profitable, and were given forth to be read, and to be fulfilled, yet they are not the rule and guide of faith and life unto the saints, but the Spirit of God, that gave forth the Scriptures, that is the rule and guide, the teacher and leader into all truth; and they that are led by the Spirit of God, are the sons of God; and if you walk in the spirit, saith the apostle, you shall live: and as many as walk according to this, (to wit, of the spirit,) peace is upon them; and so the Spirit of God is the rule of the saint's faith and life; and the Spirit leads them to walk in the fulfilling of the Scriptures, and according to them." —P. 514.—1659.

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FRANCIS HOWGILL.

In a treatise, entitled "The True Rule, Judge and Guide of the True Church Discovered," &c., I find the following testimony to the purity and excellence of the sacred volume. After stating that the mere words of Scripture are not the only rule of faith and practice, he proceeds:—

"Yet I cannot detract from them, neither undervalue them, or disesteem them as uncertain, or of no use, or of little use: but whatever themselves declare themselves to be, that I own them to be, to wit, the words of God, the words of Christ, the words of the holy prophets and patriarchs, and apostles, who were endued with the Holy Ghost, and spake forth the Scripture as they were moved thereby, in several ages, of several things, and unto several states and conditions, as they were led thereto by the Holy Spirit; and they are a certain declaration of things that were done, and believed, and practised by the Jews

under the first covenant, and by the apostles and primitive Christians in the new covenant, and contain many precious and holy precepts, and commands, doctrines, examples, exhortations, admonitions, reproofs and instructions; and are as lively examples and holy patterns for all the saints in light to follow; by which we are given to understand what faith, what hope, what patience, what love, what mercy, what long sufferings, what consolation, what virtue, and what inheritance, the saints in light were made partakers of, through faith in Christ Jesus; likewise what doctrines were held forth, and what practice they used, in the primitive times, when they walked in the order of the gospel, and had fellowship with God the Father and the Son, and one with another in the light of the gospel, which is the power of God, through which they witnessed salvation and remission of sins, and published it unto others, that they might believe.

“Thirdly. The Scriptures testify of Christ, and were written that they might be believed, and received, and read, that thereby every one that believed, might be made wise to salvation, through faith in Christ Jesus, 2 Tim. iii. and instructed in righteousness, that the man of God may be perfect, thoroughly furnished with all good works: And whosoever doth teach any doctrines, contrary unto the holy men of God, who spake as they were moved by the Spirit of God, which dwelt in them; the Scriptures are witnesses against such, that they have not the Spirit of God, but are led by another spirit, which brings forth contrary doctrine, and another faith, than was once delivered among the saints: And whosoever brings in, sets up other precepts, constitutions, orders, and practices, in point of worship, in opposition and contrary unto those practices, which were held forth in the primitive times, and would set up other traditions than the apostles delivered, either by word or writing, such are manifest to have the spirit of error, and are innovators, and bringers in of other things, as necessary in point of worship among Christians, which the apostles and ministers of Christ did not see necessary then; and yet they wanted no part of the counsel of God; for Paul said, he had declared the whole counsel of God; and furthermore they said, we have the mind of Christ, and Christ’s mind is not variable.

“Fourthly. Though divers of the writings of the pro-

phets and apostles be lost, doubtless, as is evident by divers places of Scripture; yet blessed be God, that there are those preserved which do bear witness of the one thing absolutely necessary unto salvation; and of the ministrations that were appointed of the Lord, for the church of God to observe, both in the first and second covenants; so that Christians of this last age are not left without example and precedent, which all ought to have an eye unto, and a diligent regard: And though there be divers copies of that which is called the original tongue, and divers translations, yet he unto whom the Spirit of God is given, and waiteth in the measure of Christ's light, shall receive it; doth see, and shall see the mind and will of God in every age, and the mind and intent of the Spirit in them that spoke forth the Scripture; and can receive the matter therein contained, as though they had heard them speak that spoke it at the first: And though the translators were men, yet I have such an honourable esteem of their labour, that I believe they have not varied wittingly and willingly from the best copies that were extant in their age; neither that they were altogether void of the Spirit of God in such a good work, which conduced to the benefit of mankind, but were assisted by it for so good a work: And there be many figures and tropes, improprieties of speech, mysteries and difficulties; yet all these come to be made easy and plain to them that are witnesses of the same Spirit that gave them forth; and though there be diversity of judgments and professions of religion, one clashing against another, thwarting and contradicting another, and all will seem to bring the Scripture for their proof, which yet cannot maintain and prove every thing good, especially when their doctrines contradict one another; this is granted, it is only their private interpretation, and not the Scripture; and for want of that Spirit that gave it forth, for that alone gives the true understanding of it: and they that are without this, are like to kill one another, about words and names, sounds, titles and iotas, but still want the key that opens, and gives an entrance into the knowledge of the things of God, which alone is the Spirit of God that gave forth the Scriptures."—P. 636, 637.—1665.

ROBERT RUCKHILL AND JOHN WHITEHEAD.

In the year 1673, these two Friends published a treatise, entitled "The Quakers' Refuge fixed upon the Rock of Ages," &c., in reply to several misrepresentations which had been circulated relative to the Society. From this work the following extract is made. After stating several matters which are not the subject of the controversy, they proceed :—

"But such Scriptures and prophecies as have been written and prophesied by the holy men of God, as they were moved by the Spirit of God, treating of the mystery of God in the redemption and salvation of mankind by Jesus Christ, and the duty of man in his obedience to, and worship of, the same God, as his reasonable service for the gift of so great salvation, are the great concerns now under our most serious consideration. The people of God, scornfully called Quakers, have unfeignedly believed and often declared to the world, that the Scriptures, as above distinguished, are a true record and declaration of the love of God in the redemption and salvation of mankind by Jesus Christ, and also of the duty of man as before recited. But they also believe and have declared to all the world, that the carnal mind of man, being at enmity with God, and darkened by reason of wicked works, cannot perceive nor discern the mystery of God in the Scriptures declared and testified of."—Page 17.—1673.

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CHARLES MARSHALL.

The fourth article of a declaration of faith issued by this Friend is as follows, viz.—

"4th. We declare we are so far from denying or having any light esteem of that holy, honourable record, viz. the Scriptures of truth, that we are often greatly bowed and tendered in spirit, in the sense of the great mercy and love of our God; that although the wicked have been suffered to persecute, revile, and evilly to represent the way of life and salvation, believed and preached by them, and also have proceeded to kill the bodies of the prophets

of God, of Christ Jesus our Lord, his apostles and faithful servants; that yet such hath been his great and unexpressible love, to preserve their precious testimonies unto our age and generation.”—Works, p. 130.—1674.

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WILLIAM SHEWEN.

From a work, entitled “The True Christian’s Faith and Experience declared, concerning God, Christ, the Spirit, the Holy Scriptures, the Gospel, and the Doctrines thereof, &c.,” the following paragraph is extracted, viz.—

“The true Christian honoureth the Holy Scriptures in their place, and believeth and receiveth their testimony, and is a living witness to the truth thereof, and he demonstrateth it as followeth: By believing, receiving, and obeying him (viz. Christ Jesus) of whom they testify, whereby he receives power to order his conversation according to them: And the true Christian believeth that they were spoken and written by the motion and inspiration of the Spirit of God in holy men, prophets and apostles, and that it is his duty to wait upon God to receive the Spirit of grace and glory, and the gifts thereof, of whom they testify, that thereby he may be enabled to read them with understanding, and to receive the comfort of them, and to be made wise, through faith in Christ, unto salvation by them.”—Page 15.—1675.

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EDWARD BOURN.

In a treatise, written in answer to the charges contained in a pamphlet by Dr. Thomas Good, he thus speaks of the Scriptures, viz.—

“We own the Scriptures to be what they speak of themselves, according to Luke’s preface, where he writes of the gospel, &c. But the Word is God, if John wrote the truth, which we believe he did, as thou mayest see, John i. 1., and I hope thou wilt not presume to say to the contrary: But we own the Scriptures, that which holy men spake as they were moved by the Holy Ghost, to be

the words of God, and that which was the saints' rule we own to be our rule, as the Scriptures testify thereof; see John xvi. 13. and Tit. ii. 11, 12."—Page 8.—1675.

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JAMES JACKSON.

From an essay, entitled "The Malice of the Rebellious Husbandmen against the true Heir, &c.," the following extract is made, viz.—

"We esteem the Scriptures as a true testimony of Christ. We slight not nor undervalue the Scriptures, neither do we teach others so to do; for they are of special service unto us in many cases, and serve also for the commending of our principles, lives, and doctrines to the consciences of men; nevertheless, we prefer Christ before them, for he was before them, and his name only is called the Word of God."—Page 6.—1676.

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WILLIAM GIBSON,

In a work, entitled "The Life of God, which is the Light of men, exalted," thus replies to the charge that the Quakers' doctrine of the grace of God renders the Scriptures useless, viz.—

"This is a malicious slander, as I have showed before; for we do dearly own the Scriptures, we do read and believe them, and have comfort and profit in them; being come to the Holy Spirit of God and Christ, by which the holy men were moved, led, and, guided in the giving of them forth, which Spirit only gives rightly to understand them; and we do daily see them in fulfilling, to our great joy and comfort, and our lives, conversation, and doctrines do agree, and are in harmony, with them."—P. 38.

On page 87 of the same work, I find the following, viz.

"We believe the holy men gave forth the Scriptures as they were divinely moved and inspired, and that they are profitable and comfortable to those who have them, who

are come into the same Spirit by which the holy men were moved or inspired to give them forth."

"We do own and believe what the Scriptures do say concerning God, Christ, the Holy Ghost, Christ's birth, his preaching, miracles, sufferings, death, resurrection, and ascension; the communion or fellowship of the saints in light or spirit; the forgiveness of the sins of all the penitent; and the resurrection of the body; and that everlasting life is prepared for those that die to sin in this world and become dead to it, such live to God; and when such die outwardly, or put off the outward tabernacle, they are blessed, as it is written, Blessed are the dead that die in the Lord, yea, saith the Spirit, for they rest from their labours, and their works do follow them."—Page 87.

"The people called Quakers do prefer and esteem the book called the Bible, or Holy Scriptures, above any outward writing or book extant upon the earth, because of the verity and plenty of deep heavenly sayings uttered by God unto Moses and the prophets, through the several ages of the world, and particularly and eminently through the heavenly Man Christ Jesus, who was anointed with the oil of gladness above his fellows, and filled with the Spirit without measure."—P. 95.—1677.

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STEPHEN SMITH,

In an essay, entitled "The Life of Christ Exalted, &c." says—

"By the way, let it be remembered, that we truly own the Holy Scriptures, and all true and effectual outward teaching, in their place, as proceeding from the Holy Spirit. 2d. That by the assistance of the same Spirit only, the Scriptures, &c., are truly to be understood and be made profitable."—Works, p. 297.

Again, on page 327—

"The Scriptures we must needs highly own, in that they refer us to and exalt Christ, and the immediate teaching of his divine light and Spirit within, as being subservient thereto, where they are received therein."

ELIZABETH BATHURST,

In a work, entitled "Truth's Vindication," makes these remarks—

"In the first place, I shall begin with the Holy Scriptures, which [it] hath been said by some, the people called Quakers do not own.

"Answer. That [this] is a great slander, their many writings and declarations make manifestly appear, in which their testimonies are all consonant and agreeable to the records of Scripture, that I never met with the like amongst any other: And besides this, I am well assured of it, not only from their own witness of themselves, but from the witness of God in my own breast; they do believe all things that are written in the law and the prophets; so that those who do so clamorously charge them, cannot prove the things whereof they so much accuse them."—P. 1, 2.

After reciting another accusation falsely alleged against the Society of Friends, she replies—

"They do believe the Scriptures, so far as Scripture itself requires faith in itself; that is, that they are able to make wise unto salvation, through faith which is in Christ Jesus, being given by inspiration of God, according to that of the apostle, 2 Tim. iii. 15, 16. And they do also believe that this same Jesus here spoken of, who is said to be the Messenger of the covenant, Mal. iii. 1. the same and not another, did inspire his prophets and apostles in writing the Scriptures. But still, he is the Word, as well as the Wisdom of the Father; and I ask, where do the Scriptures themselves declare any other?"—P. 2, 3.—1679.

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WILLIAM CHANDLER, ALEXANDER PYOTT, JOSEPH HODGES, AND OTHERS.

In the year 1694, these Friends wrote and published "A Brief Apology in behalf of the people, in derision called Quakers, for the information of our sober and well inclined neighbours," &c. From this treatise the following extracts on the subject of the Holy Scriptures are taken, viz.—

"We therefore desire our well disposed neighbours, candidly to weigh what we have to allege against the clamours of those, who, to be sure, will not set us out to our best advantage; and to receive an account from ourselves what we are, and what we believe and hold for Christian truths; who certainly must needs know better our own belief, than those who perhaps never examined it to any other end than to find fault, if ever they did it; and also that you will not think it strange, that we express not our belief in some particulars, in the affected terms of other professors of Christianity, but think it more reasonable and safe to content ourselves with that dress of language, in which the Holy Ghost thought fit to hand them to us in the Holy Scriptures; those most excellent and divine writings, which, above all others in the world, challenge our reverence and most diligent reading; those oracles of God, and rich Christian treasury of divine saving truths, which were written for our learning, that we through patience and comfort of them may have hope; and are profitable for doctrine, reproof, correction, and instruction in righteousness, to the perfecting and thoroughly furnishing of the man of God to every good work, making him wise unto salvation, through faith which is in Jesus Christ; containing all Christian doctrines necessary to be believed for salvation, and are a sufficient external standard and touchstone to try the doctrines of men; and we say with the apostle, whosoever shall publish and propagate any other gospel and faith, than is therein testified of to us by those inspired penmen, who were the first promulgators thereof, though he were an angel, let him be accursed: all which and whatsoever is therein contained, we as firmly believe as any of you do; and as 'tis the duty of every sincere Christian, we are heartily thankful to God for them, who, through his good providence, hath preserved them to our time, to our great benefit and comfort."—P. 5.

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JOHN TOMKINS,

In the preface to his "Harmony of the Old and New Testament," speaks thus of his esteem and value of the sacred writings, viz.—

“Having taken great delight in reading the Holy Scriptures, and meditating upon those divine matters contained therein, and thereby reaped great benefit, comfort and hope, as my mind was exercised in that gift of grace, and holy Spirit of God, a manifestation whereof he hath given to every man to profit withal; which searcheth all things, and is the key that unlocks those mysteries which the Holy Ghost hath conveyed down to us for our edification. My soul many times hath bowed in reverence and thankfulness unto God, for that He, by his divine providence, hath so signally preserved those writings through the many revolutions that have happened in the world, as so many testimonies of his great power and noble acts, which he hath already wrought, and which he will further bring to pass by his almighty Arm in the several ages, to and for his church and people.”—1694.



BENJAMIN COOLE.

From a work written by this Friend, vindicating the Society from the aspersions of an opponent, the following extracts on the subject of their belief in, and esteem for, the Holy Scriptures, are selected, viz.—

“The first [calumny] is, our not only despising, but formally rejecting the Scriptures. In answer to which I must tell him, ’tis like the rest, absolutely false, for we neither now think, nor ever thought them other than admirable writings, given by the inspiration of the Holy Ghost, and look upon it as a great and wonderful providence of God, that it was his divine pleasure to have them preserved to this day, for the comfort and instruction of his true worshippers, and to bear witness to the truth of what we profess, to the glory and honour of his immortal name.”—P. 44.

“Now, although we do not commonly call the Scriptures the Word of God, because we distinguish between them and Jesus Christ, who is called in Scripture the Word of God, yet it is not in the least to derogate from the honour and dignity that is due thereto, but because it is an attribute peculiar to Jesus Christ, the Word: although as they declare the mind of God with respect to us, and are his

commands to us, they may in that respect be called the word or command of God; and so the Quakers own and esteem them, and rejoice in them, since they afford such a comfortable history of the dealings of the Lord with his people through many generations, and of the coming of his Son, our Lord Jesus Christ; his birth, works, doctrine, miracles, sufferings, death, resurrection, ascension, glorification, and present mediation, and of his coming at the end of the world to judge both quick and dead; of the resurrection of the just and unjust, with many more precious and comfortable doctrines, all which are contained in the Holy Scriptures, and written for our learning, that by faith in Christ, the man of God, through them, may be thoroughly furnished to every good word and work."—P. 53.—1696.

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JOSEPH WYETH.

The following extracts from the "Switch for the Snake," written by Joseph Wyeth, and published in 1699, will exhibit the views of the Society of Friends, on the subject of the Scriptures, viz.—

"We have always testified according to 2 Tim. iii. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. And the reason of this is, because, according to 2 Pet. i. 21. the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost; and therefore it is, that we have constantly directed men to the Holy Spirit, for the true understanding of them, by the movings whereof they were at first written. For as they do contain a true declaration of the things of God, so they are not to be truly understood, but by the Spirit of God. How much the contrary of this can be proved by this Snake, I shall now examine.

"Snake, page 85.—'The Quakers' notion, of the Light within, as before explained, must necessarily cut off our dependence upon the Holy Scriptures, as a rule either of faith or manners.'

"Answer. The Light within, Christ in us, as before I

have explained, as it is not contrary to the Scriptures; so it does not cut them off from being useful, as before declared, viz., for doctrine, reproof, correction, &c. For though the Holy Spirit is as infallible now as ever, and it is the same Holy Spirit, manifested in the hearts of men at this day, by which the holy men did write the Scriptures, yet the manifestations thereof to them, being in greater degree, we justly give them the priority; this, with respect to the writings of any faithful servant of Christ at this day. But with respect to the Holy Spirit, that being, as I have just now said, as infallible now as ever; it must of necessity also follow, that whosoever, through obedience, follows the guidance of it, must have as sure, because the same rule as the prophets and apostles had. And this is no more contradictory, than the parable of the talents, Matt. xxv. in which our Saviour shows the different proportions of trust of the same treasure; and the one talent, had it been employed in the same way which the five were, it would as certainly have gained profit. Thus they who, through obedience, improve their talent, and are, in the apostle's phrase, 2 Cor. vi. 1. workers together with Christ, they shall witness a growth in his grace; and who do so grow, have the same rule of the Holy Spirit, to read and understand the Scriptures by, even the same sure rule which the prophets and apostles had, when they writ them. Hence it is, that he that hath, and obeys the least measure of this sure rule, the Holy Spirit in himself, will easily and readily acknowledge and consent, to the further degrees of the revealed will of the Holy Spirit, recorded in the Scriptures of truth."—P. 150, 151.

"It is false that we have ever pretended that the particular manifestation of the Light of Christ in any of us did overrule the Scriptures or ordinances. There cannot be contradiction in the Spirit of God; by the movings whereof it was that the Scriptures were given forth, 2 Pet. i. 21. Nor do the movings of the same Spirit, privately working in particular persons, at this day, overrule or contradict what it did give forth as above."—P. 161.

## ROGER HAYDOCK,

Replying to the aspersions of John Cheyney, says—

“The people called Quakers do prefer and esteem the book called the Bible, or Holy Scriptures, above any outward writing or book extant upon the earth, because of the verity and plenty of deep heavenly sayings uttered by God unto Moses and the prophets, through the several ages of the world, and particularly and eminently through the heavenly man Christ Jesus, who was anointed with the oil of gladness above his fellows, and filled with the Spirit without measure.”—Page 94.—1699.

## JOHN FIELD.

From an “Apology for the people called Quakers, &c.,” written by John Field, and published in 1699, I take the following extracts:—

“And although in some things they [the Quakers] have seemed to differ from those of other persuasions, yet who can convict them of error in any fundamental doctrine of the Christian religion; or of their not holding that which is truly essential to salvation, and agreeable to the Holy Scriptures? Which holy records, however they have been misrepresented or falsely accused, as slighers or contemners of them, I do declare on their behalf, they have always had, and still have, a high esteem of and true value for them, above all other writings or books: and their frequent use of them, and pressing their children and servants to the reading therein, may sufficiently demonstrate to those that know them, the innocency of this abused people.”—Page 7.

## RICHARD ASHBY, JOHN FIDDEMAN, JOHN CADE.

A pamphlet, published by these Friends in the year 1699, entitled “The True Light owned and vindicated,” contains the following observations:—

"Blessed be the name of the Lord, who hath preserved the Holy Scriptures, that we have the testimony thereof, which are so plain concerning these divine truths: happy are they that know the light of God's Holy Spirit, to inspire and enlighten them; they can say that which was written aforetime was written for our learning, that we through patience and the comfort of the Scriptures might have hope: And they are truly profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God (which none can truly be, but as they are led by the Spirit of God) may be perfect, thoroughly furnished unto every good work."—Page 13.—1699.

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THOMAS ELLWOOD.

In an "Answer to some Objections of a Moderate Enquirer," T. Ellwood says—

"The second Objection is, You deny the Scriptures to be any rule for man or woman to walk by, so as to direct them to the saving of their souls.

"Answer.—In this we are misrepresented. We sincerely own, love, and regard the Holy Scriptures, believing with the apostle that they were given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 16, 17., and that they are able to make wise unto salvation, through faith that is in Christ Jesus, v. 15. And great benefit and delight we find in them, reading them in the openings of that Divine Spirit by which they were given forth. We are so far from denying them to be any rule, &c., that we acknowledge them to contain many excellent rules, precepts, doctrines, and instructions, directing man and woman how to walk that they may obtain the salvation of their souls. Yet we do not say, as some have done, that the Scriptures are the only rule, or the chief and principal rule; because we dare not give the honour and office of the Holy Spirit unto the Scriptures; for the Scriptures themselves declare, that it is the office of the Holy Spirit to guide believers into all truth, John xvi. 13. And indeed the true mean-

ing and benefit of the Scriptures themselves is not attained to, in the reading of them, unless the Spirit that gave them forth, do open them, and unseal the mysteries contained in them. So that the Holy Spirit is greater than the Scriptures, and therefore we cannot but give the chief place unto Him. For he is able to manifest himself unto man, and to lead man into the way of salvation, either with and by the Scriptures, or without them, as he pleases: but the Scriptures cannot do that, without the operation of the Holy Spirit. Justly, therefore, do we affirm the Spirit of God to be the chief rule, and yet acknowledge the Holy Scriptures to be a true rule, and proper instrument in the hand of the Spirit to direct men and women how they ought to walk, to obtain salvation to their souls, as the Spirit of the Lord makes use of the Scriptures to that end."—Pages 3, 4.



#### RICHARD CLARIDGE.

In his "Treatise of the Holy Scriptures," he thus states the Faith of the Society of Friends respecting them, viz.

"We do sincerely and unfeignedly believe the following propositions:

"1. That the Holy Scriptures of the Old and New Testament, were not of any men's private setting forth, but were given by inspiration of God.

"2. That they do contain a clear and sufficient declaration of all doctrines, in common to be believed, in order to eternal life and salvation.

"3. That the Holy Scriptures are the best outward rule and standard of doctrine and practice.

"That whatsoever, either doctrine or practice, though under pretensions to the immediate dictates and teachings of the Spirit, is contrary to the Holy Scriptures, ought to be rejected and disowned, as false and erroneous: For 'whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith.'

"5. That the Holy Scriptures contain the sayings or words of God, are divine writings, which claim the pre-cedency of all others; and we do esteem them as such



ourselves, and under this character recommend them to others.

“6. That there ever was, and is, a most sweet concord and harmony between the teachings of the Spirit and the testimony of the Holy Scriptures; and that there is no inconsistency or contradiction between the one and the other, notwithstanding that great diversity of men’s opinions and sentiments, under the profession of Christianity. For we do believe, that if pride, prejudice, and self-interest were laid aside, and men would, in humility of mind, sincerity of heart, and abasement of self, wait upon the Lord for the teachings of his Spirit, they would be taught by him, the very truth as it is in Jesus, and come to know that blessed and heavenly unity in the things of God, from which they are now so divided and subdivided, both among themselves and in opposition to one another.

“7. That, though the manifestation of the Spirit is given to every man, both Jew and Gentile, to profit withal, and the grace of God which bringeth salvation hath appeared unto all men, so that all have means sufficient afforded them for their present and eternal welfare, if they neglect not the means, nor slight the day of God’s gracious visitation; yet it is a great mercy to us, and all those that make a right use of it, that it hath pleased God to afford unto us the Holy Scriptures, which he hath withheld from many others. And we do believe, that having the advantage of the Holy Scriptures, more is required of us than of those to whom they are not communicated; for, to whom much is given, from them much is required.

“8. That as the Holy Scriptures have God alone for their author, so the Spirit of God alone is their certain and infallible interpreter. For except the Spirit which he hath promised, and we ought to wait for, expound them to us, we can never spiritually or savingly understand or apply them. The certain knowledge, therefore, and understanding of them, must be waited for, of the same Spirit by which they were dictated and committed to writing.”

In his “*Lux Evangelica Attestata*,” he speaks very clearly on the subject of divine revelation, viz.—

“It is no consequence of our principle to equalize, much less to prefer, our words or writings, to the Holy Scriptures. For first, we distinguish immediate revelation, and

say it is twofold, either in kind or degree. Now though we believe the immediate revelation which we have, is from the same Holy Spirit that opened in the prophets and apostles, and through them gave forth the Holy Scriptures, yet we do not say it is the same revelation for [in] degree which they had, but that it is the same for [in] kind.

“Second. We do not plead for any new gospel, faith, or doctrine, different from that which Christ and his holy prophets and apostles taught, and is recorded in the Scriptures of truth, but for the revelation of that which they taught, and is therein recorded. Wherefore, as the apostle says, there are diversities of gifts, but the same Spirit, and there are differences of administrations, but the same Lord: And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal, 1 Cor. xii. 3—7. So say we, viz., that there is a measure of the same Spirit in us, which was in the holy prophets and apostles; so that 'tis not an equality of any writings with theirs, but a measure of the same Spirit of revelation, which they had, that we contend for.”—*Defence of the people called Quakers, &c.* p. 6. *Lux Evangelica*, p. 85.—1701.



#### THOMAS UPSHER.

In the year 1701, George Keith published a tract, in which he professed to give an account of “an occasional conference” between himself and Thomas Upsher, but greatly misrepresented the facts, to the injury of his opponent. Thomas Upsher replied to him in an essay, from which I extract the following:—

“In my first, I said it was not needful that the light within should reveal the incarnation, sufferings, and death of Christ, &c., without the Scriptures, seeing it had pleased the Lord to bless us with the benefit of them. And in my last, I said, As it was not needful, so the light within did not do it. And pray, what necessity is there that the all-wise God should reveal or declare those things to us anew, without the Scriptures, seeing he has already done it by

them, the truth of which is opened and confirmed to us by the self-same Spirit which gave them forth? Or does G. K. think it is necessary we should throw away the Holy Scriptures, in expectation of a new revelation of those things to us again by his Holy Spirit, without them?" —Page 5.

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BENJAMIN LINDLEY.

The following extracts are from a treatise, entitled "Some Arguments concerning the Rule of Faith, the Scriptures and their authority, &c.," viz.—

"1. We own the Scriptures to be given forth by inspiration of the Spirit. Holy men wrote as they were moved by the Holy Ghost. 2. That they are reverently to be read and believed by all to whom they come. 3. That they are the best secondary and subordinate rule that is extant in the world. 4. That they are a means in the hand of the Spirit for the conviction and conversion of sinners, and of the edification and building up of the saints in the most holy faith. 5. That we are to bless God for them."—Page 3.—1702.

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DANIEL PHILLIPS,

In the year 1703, published a work, entitled "An Occasional Defence of the principles and practices of the people called Quakers," with a preface by William Penn. From the section appropriated to the subject of the Holy Scriptures, I make the following extracts, viz.—

"Our principle of the Light within, duly considered, will never lead any to undervalue the Holy Scriptures, nor the doctrines therein contained; neither hath it led us, notwithstanding our enemies' false insinuations, to condemn them, but it hath, as sincerely followed, inclined us to esteem and value them; to bless Providence that we are favoured with the knowledge of them, to recommend them to all to be read in their families, to repeat passages out of them in our gospel ministry; to desire the Lord to

open them to us by his Holy Spirit, that we may square all our actions by them, and to prefer them before all books whatsoever."—P. 174, 175.

"We have always owned the Scriptures to be a rule, subordinate to the Holy Spirit, both of our faith and practice, and humbly desire that all our actions may be squared accordingly; and we do believe that they have been and are a means, to convey to us the history and doctrine of Jesus Christ; and do allow them to be an outward standard or measure, by which, through the assistance of the Holy Spirit, we may be capacitated to know what to believe and do in order to our salvation."—P. 176, 177.

"We are verily persuaded, that it is an indispensable duty for us Christians, to believe all things recorded in the New Testament, concerning our Saviour, &c., if they should *never be revealed to us in the same way*, or after the same manner, as the apostles and evangelists had them. Neither have we at any time said that we will not receive the Christian religion, unless it is revealed to us by immediate inspiration. We bless Divine Providence for favouring us with the knowledge of the Holy Scriptures, and do believe all commands of an universal extent, mentioned in these sacred writings, are obligatory on us and all others, who have had an opportunity of the explicit knowledge of these writings afforded them."—P. 183.

His opponent admits that the Quakers of his day, in their *late* writings, gave the Scriptures very proper epithets, and pretended to believe them to be of Divine authority, and given by inspiration, but unjustly insinuates that the early Friends were of very different sentiments. To this, D. Phillips replies:—

"We have, not only in our late, but also in our former writings given the Scriptures good words, and made them the standard of our doctrines. If any person will read those very books cited by my opponent to prove us contemners of them, he will find no writings fuller of quotations out of them, than those are. Is it then probable that what we have admitted to be the test of our principles, and hourly cite to prove our tenets, should be despised by us?"—P. 200.—1703.

## SAMUEL CRISP.

From a work, entitled "A Libeller Exposed," &c., I make the following extract, viz.—

"It is very unjust in this author, from hence to insinuate as if we looked upon the Scriptures as a useless book. God forbid we should ever entertain such vile and contemptible thoughts of the Holy Scriptures, as to say they are a useless book; since it has always been our declared sense, that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; and are able to make wise unto salvation, through faith which is in Christ Jesus."—P. 52.—1704.

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## THOMAS BEAVEN.

The following article is from a declaration of faith by this Friend, viz.—

"That the Holy Scriptures of the Old and New Testaments are of Divine authority, because holy men of God wrote them as they were moved by the Holy Ghost, wherefore they are profitable for doctrine, for reproof, and instruction in righteousness, to the end [that] the man of God may be thoroughly furnished unto all good works; able to make wise unto salvation, through faith in Jesus Christ, and that they are therefore the only external rule of faith and manners."—P. 146.

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## BENJAMIN HOLME.

From a treatise, entitled "A Serious Call," &c., I take the following extract on the subject of the Holy Scriptures, viz.—

"Although some have misrepresented us as though we undervalued or disesteemed the Holy Scriptures of the Old and New Testament, yet we do bless the Lord, and have great cause so to do, that the excellent counsel

therein contained, which proceeded from the Spirit of God, is preserved upon record to this day; and it is a great favour that we live under a government, where we have the liberty to read them, this being a privilege that many called Christians are deprived of, in some other countries; and I wish that all would be frequent in reading them. The apostle Paul commended Timothy, in that from a child he had known the Holy Scriptures, which, saith he, are able to make thee wise unto salvation, through faith, which is in Christ Jesus. All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

“Search the Scriptures, saith Christ, for in them ye think ye have eternal life, and they are they which testify of me, and ye will not come to me that ye might have life. They are greatly to be valued, in that they testify of Christ, in whom there is power to give men victory over their corruptions and passions, and enable them to do the will of God. We read that Christ came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God. They that receive Christ by his Spirit into their hearts, they receive power; for Christ’s Spirit is a Christian’s strength. I can do all things, saith the apostle, through Christ, which strengthens me. We read, that no prophecy of the Scriptures is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

“Now we say, the most true interpreter of the Holy Scripture is the Holy Ghost, or Spirit, from which they did proceed. We read, that the natural man receives not the things of the Spirit of God, neither can he know them, saith the text; and there is a strong reason laid down for it, because they are spiritually discerned; they are beyond his reach and comprehension; for what man knoweth the things of a man, save the spirit of a man which is in him? even so the things of God knoweth no man, but the Spirit of God. This is the key which opens the mysteries of the kingdom of God to men. I take this to be the great reason why there are such great mistakes about religion,

and why many put such gross constructions upon many parts of the Holy Scriptures, as they do; because they do not come to that divine Spirit which gives a right and true understanding; as Elihu said, there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Till men come to the Holy Spirit of God in themselves, they can neither know God, nor the things of God; for we read, that no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him.

“Now, if revelation was ceased, as some do imagine it is, what a sad condition would mankind be in. For we read, the world by wisdom knows not God; there is no knowledge of God, but by the revelation of his Son; and it is as men come to have an inward knowledge of God, that they come to have a right understanding of the Holy Scriptures, which proceeded from the good Spirit of God; wherefore we highly value them, though it is to be feared, some called Christians do disbelieve many of the great truths therein contained; for I believe that a man, through often rebelling against the Holy Spirit of God in himself, may arrive at such a degree of wickedness, that he may reject the Scriptures, and count them but fables; and may be so far from owning of any thing of God in man, as to deny the Lord that bought him, and according to Psalm xiv. 1., he may say in his heart, there is no God. It is the work of the enemy of all righteousness, to persuade men that there is no God, and that the Scriptures are but a fiction, and that men are not accountable for their words or actions, and that there are no future rewards and punishments; that they might walk at large, and take their full swing in wickedness. It is greatly to be desired, if there be any such now living, whose day of mercy is not wholly over, that have arrived to such a degree of hardness and wickedness as this is, that they may be brought to a sense of their iniquity and error, and be so truly humbled in soul because thereof, that if possible they might find mercy at the Lord’s hand. The better Christian that any man is, the more true and real value he has for the Holy Scriptures.”—Works, p. 106, 107.

## SAMUEL FULLER,

In his "Serious Reply" to some abusive queries proposed to the Society of Friends, written in 1728, says:—

"We believe the holy doctrines of the Old and New Testament to be given by Divine inspiration, and therefore of Divine authority, and preferable to all other writings extant; though we cannot think it any affront or undervaluing of those heavenly records, that rare gift, to prefer the mouth and giver whence they came, and which alone can certainly expound, bless, and make them profitable to those great and good ends, which the Almighty, in his mercy and favour to the Christian church, above others, has been graciously pleased to vouchsafe and appoint these sacred oracles.

"Forasmuch as the penmen of the Holy Scriptures, particularly of the New Testament, were entrusted to transmit to posterity the transactions, with relation to the birth, miracles, sufferings, resurrection and ascension of our blessed Lord, with the precepts, exhortations, and gracious sayings, that proceeded from his mouth whilst here on earth; as also those excellent and evangelical truths, revealed to them by the light of the glorious gospel, which they were commissioned to preach to the nations; in these respects, and as being prime ministers in God's house, and persons qualified by a much greater measure of the same divine spirit, to be the first witnesses and dispensers of that glorious dispensation; their writings challenge, and justly ought to have the first and chief place, as a rule of faith and practice, next [to] the Holy Spirit by which they were inspired; and which leads us into a high esteem of those excellent writings, as being so valuable an effect of so great a cause.

"We also believe the Holy Scriptures contain a clear testimony to all the essentials of the Christian faith; that they are the only fit outward judge of controversy among Christians; that whatever doctrine is contrary unto their testimony, may therefore be justly rejected as false; and that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, ought to be accounted a delusion of the devil; for 'tis impossible that the Spirit of God, which we believe all Christians should be led by,



should contradict itself or any of its former revelations in the Holy Scriptures; hence we are so far from equaling, much less preferring our suppositions, speeches, pretences, writings, acts or facts, to the sacred writings, that we submit all to them, as the only fit outward judge of controversy."—P. 27.

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#### DECLARATIONS OF FAITH.

In a declaration of the faith of the Society of Friends, noticed in a former section, issued in 1689, and presented to the committee of parliament, I find the following query and reply, viz.

"Do you believe and own the Holy Scriptures contained in the books of the Old and New Testament, to be given by divine inspiration, and to contain all matters of doctrine and testimony, necessary to be believed and practised, in order to salvation and peace with God?"

"Ans. Yes, we do; and by the assistance of the grace and good Spirit of God, which gives the true understanding of the mind of God, and meaning of Holy Scripture, we always desire to live in the faith, knowledge, and practice of them, in all things appertaining to life and godliness: Holy Scripture being given by divine inspiration, is profitable for doctrine, correction and instruction, that the man of God may be perfect, thoroughly furnished unto every good work; able to make the man of God wise unto salvation, through faith in Christ Jesus."

The confession drawn up by George Whitehead, and presented by him and John Vaughton to one of the members of parliament, and brought before the committee of the house, contains these words:—

"And I do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration."

The declaration being under consideration in the house, George Whitehead, John Vaughton, William Mead, and John Osgood, with others, were called in, that they might have the confession from themselves. Of this opportunity, G. W. says, "So that I had then occasion to answer the committee very clearly and to their satisfaction, both as to our really owning the Deity, and the Holy Scrip-

tures of the Old and New Testament, as given forth by divine inspiration. The last being most in question, we gave them such plain and clear satisfaction, both as to the holy doctrine contained in the Scriptures of the Old and New Testament, and to the historical parts thereof, as being preserved by Divine Providence to us, that I clearly perceived our confession and testimony had such influence and effect upon the spirit of the parliament, that it made for the furtherance of the said bill, in order to bring it into an act.”—Works, p. 635, 636.—1689.

The confession of faith signed by thirty-two Friends, and laid before parliament in 1693, contains the following, viz.—

“3. That the Holy Scriptures of the Old and New Testament are of divine authority, as being given by inspiration of God.

“And we know of no other doctrine or principles preached, maintained, or ever received among or by us, since we were a people, contrary to these aforesaid.”

See also the declaration of faith issued in 1693, and signed by G. Whitehead and others, p. 212 of this work.

From these testimonies, it is obvious that the Society of Friends has always believed and confessed the inspiration and divine authority of the Holy Scriptures of the Old and New Testament; and the following extracts from the epistles issued by the yearly meeting, will show its earnest concern that all its members should be diligent in the perusal of them, and more particularly that the youth should be carefully instructed in the knowledge and sincere belief of those precious and saving truths which they contain.



#### YEARLY MEETING.

1706.—“And forasmuch as, next to our own souls, our children and offspring are the most immediate objects of our care and concern, it is tenderly recommended to all that are or may be parents or guardians of children, that they be diligently exercised in this care and concern for the education of those committed to their charge; that in their tender years they may be brought to a sense of God,

his wisdom, power, and omnipresence, so as to beget an awe and fear of Him in their hearts, which is the beginning of wisdom: and as they grow up in capacity, to acquaint them with, and bring them up in the frequent reading of, the Scriptures of truth; and also to instruct them in the great love of God, through Jesus Christ, and the work of salvation by Him, and of sanctification through his blessed Spirit: and also to keep them out of the vain and foolish fashions and ways of the world, and in plainness of language, habit and behaviour; that being thus instructed in the way of the Lord when they are young, they may not forget it when old; or, however, that all concerned may be clear in the sight of God, that they have not been wanting in their duties to them."

1709.—"We recommend it as an incumbent duty on Friends, to cause them [their children] to be frequent in reading the Holy Scriptures, and in observing to them the examples of such children as in Scripture are recorded to have early learned the fear of the Lord, and hearkened to his counsel, instructing them in the fear and dread of the Lord; planting impressions upon their spirits, of reverence towards God, from whom they have their daily support, showing them they ought not to offend him, but love, serve and know him in whose hand all blessings are."

1720.—"It is also seriously advised, that no Friends suffer romances, play books, or other vain and idle pamphlets in their houses or families, which tend to corrupt the minds of youth; but instead thereof, that they excite them to the reading of the Holy Scriptures and religious books.

"Let the Holy Scriptures be early taught our youth, and diligently searched, and seriously read by Friends, with due regard to the Holy Spirit from whence they came, and by which they are truly opened; for they contain excellent doctrine, rules and precepts divine and moral."

1728.—"And, dear friends, inasmuch as the Holy Scriptures are the external means of conveying and preserving to us, an account of the things most surely to be believed

concerning the coming of our Lord Jesus Christ in the flesh, and the fulfilling of the prophecies relating thereto, we therefore recommend to all Friends, especially elders in the church, and masters of families, that they would, both by example and advice, impress on the minds of the younger, a reverent esteem of those sacred writings, and advise them to a frequent reading and meditating therein. And that ministers, as well as elders and others, in all their preaching, writing, and conversing about the things of God, do keep to the form of sound words, or Scripture terms; and that none pretend to be wise above what is there written, and in such pretended wisdom, go about to explain the things of God in the words which man's wisdom teaches; but on the contrary, that you would at proper times and seasons, when you find your minds rightly disposed thereunto, give the youth to understand that the same good experience of the work of sanctification, through the operations of the Spirit of God, which the Holy Scriptures plentifully bear testimony unto, is to be witnessed by believers in all generations, as well as by those in the first ages of Christianity, in which case some account of your own experience will be helpful to them. And this we recommend as the most effectual means for begetting and establishing in their minds, a firm belief of the Christian doctrine in general, as well as the necessity of the aid and help of the operations of the Holy Spirit of God in the hearts of men in particular, contained in that most excellent book, the Bible, and for preserving them from being defiled with the many pernicious notions and principles contrary to such sound doctrine, which are at this time industriously dispersed in the nation, to the reproach of the Christian profession in general."

1729.—After exhorting Friends to prevent their children from reading plays and romances, they add—

"And also to be very careful to prevent their children and servants from reading such vile and corrupt books, (some of which have been published of late,) as manifestly tend to oppose and reject the divine authority of the Holy Scriptures, and to introduce deism, atheism, and all manner of infidelity and corruption, both in principle and practice."

1730.—“ We likewise are engaged to refer to former advice from this meeting, relating to a godly care and concern for the good education of our youth, in order to their preservation from evil conversation, and the corruptions which do too much abound, agreeable to that ancient and apostolic doctrine, that evil communications corrupt good manners: With this view we did last year, and do now again earnestly recommend and beseech all Friends, to admonish and exhort the youth under their care not to read, but refrain [from] all such books as tend to make void the divine authority of the Holy Scriptures, and to promote profaneness and infidelity in the earth. This if pressed earnestly in the love of truth, and in the meekness of wisdom, we would hope may often prove effectual. But if after all these endeavours they shall not be reclaimed, then will a close reprehension and rebuke be necessary, that our Society may be acquitted from the imputation of blame, which otherwise may be laid upon it.”

1731.—“ And in order to render these advices more effectual, we farther tenderly recommend to all heads of families, that they do frequently call their children and servants together, and, in a solemn religious way, cause them to read the Holy Scriptures; and in so doing, that they humbly wait upon God with their families, for instruction and counsel to them respecting Christian faith and practice, according to the former advices of this meeting, particularly that in the year 1706, to which in an especial manner we refer on this occasion.”

1733.—“ And, dear friends, we must remind you to take all convenient opportunities to put your children upon reading and meditating in the Holy Scriptures, which having proceeded from the dictates of the Holy Spirit, do afford the most comfortable and salutary instructions of all writings whatever, as we have heretofore often advised; and particularly in our epistles of the two last years, in which the advices on this head being large and comprehensive, we refer thereto.”

1734.—“ As there has been heretofore, so there yet remains upon this meeting, a peculiar regard to, and weighty concern for the offspring of Friends, that the rising gene-

ration might be trained up in the principles and practices of the Christian religion. In order whereunto, as formerly, so now again, we recommend an humble waiting upon the Lord for the manifestation of his power and Spirit, and a diligent reading of the Holy Scriptures in your families, and that masters of families, parents and guardians of children, at proper and convenient opportunities, would stir up those under their care to diligence herein; showing them that those sacred writings do contain the doctrines and principles of our profession, and explaining to them, as the Lord by his Spirit shall enable, the grounds and causes inducing Friends to distinguish themselves, by not conforming to the vain fashions and corrupt customs of the world, and that one great end of Christ's coming was to form to himself a people, who, by their lives and conversations, should be patterns of that simplicity, holiness and charity, which our great Lord himself, in the most perfect manner, exhibited, leaving us an example that we should follow his steps."

1735.—"And we think it will contribute very much to your success in these endeavours, if you put them frequently, in a solemn manner, upon reading the Holy Scriptures; especially such parts of them as relate to the great doctrines and precepts of the Christian religion, and then wait upon God with them, that you may become instruments to open their understandings; and in the sense of his power and wisdom press them closely to the practice of what they read."

1737.—"Finally, brethren, we recommend you to the direction and guidance of the unerring Spirit of truth within, and the excellent precepts and instructions of the Holy Scriptures without; which if you shall diligently take heed unto, you will not fail of being perfectly instructed in the great duties of worship towards God, the Father and Author of all our mercies; of fidelity and gratitude to the government which his merciful Providence has set over us; of love and peace among yourselves, and of justice and benevolence towards all men."

1740.—"And, dear friends, as much as in you lies, encourage a frequent and diligent reading of the Holy

Scriptures in your families. In them are contained the promises of eternal life and salvation. For as a steady trust and belief in the promises of God, and a frequent meditation in the law of the Lord, was the preservation of a remnant in old time, so it is even to this day. And as a distrust and disbelief of the promises of God, and a neglect of his holy law, was the occasion of the complaints made against the Jews, the posterity of Abraham; even so we have reason to fear that the apparent declension, in our time, of true piety and godly zeal, in many places, is too much owing to a disregard of the doctrines of the Holy Scriptures, and the promises of the Holy Spirit in them recorded."

1743.—"We think it especially necessary at this time, to remind you of the former advices of this meeting, respecting a frequent and diligent reading of the Holy Scriptures: the doctrines contained in these inspired writings, duly attended to, and firmly impressed upon the minds of our young people, may be a means of preserving them from the danger and infection of such corrupt and irreligious principles, as, having a tendency to the exaltation of self and human abilities, would lessen their dependence on the power and Spirit of God, their only security and preservation."

1748.—"And, dear friends, our advice and exhortation is, that all masters of families, parents, guardians, and tutors of children, would frequently put in practice the calling together of their children and household, to wait upon the Lord in their families, that, receiving wisdom and counsel from Him, they may be enabled seasonably to exhort and encourage them to walk in the way of the Lord; to exercise themselves in reading the Holy Scriptures, and in observing the duties and precepts of holy living, therein recommended; admonishing them to keep to that plainness and simplicity in apparel, speech and behaviour, which the Spirit of truth led our forefathers into, and which becomes the humble, self-denying followers of the holy Jesus."

1751.—"Oh that our youth might be prevailed upon to humble themselves; endeavouring, through Divine assist-

ance, to form their minds according to the plain and simple truths of the gospel, contained in the Holy Scriptures, which we recommend as a proper means of preserving them from the contagion of profane and irreligious books and writings, tending to alienate and divert men from the love of virtue, and the practice of true Christian morality."

1752.—"And, dear friends, as to your conversation among men, that ye may be blameless and harmless, the sons of God without rebuke, we recommend you to the light of Christ in your own hearts, and to the precepts of his Holy Spirit, delivered through the inspired penmen of the Holy Scriptures. As you shall yield obedience to those divine and heavenly dictates, you will be made wise unto salvation, and perfectly instructed to discharge the duties of your several stations."

1762.—"And ye parents, guardians, and heads of families, consider, we beseech you, how much depends upon your promoting this holy engagement among the youth, and labour to discharge your duty as in the sight of God: watch over them in love, and train them up early in the way wherein they should go, by information and example; seeking daily for a renewal of wisdom and strength, to walk before them in holiness and godly fear. Let it be your care to instruct them early in the Holy Scriptures, and teach them to delight therein, that being seasoned with the sacred truths in them recorded, they may be preserved from the corrupting influence of such books as tend to leaven the mind into vanity, profaneness and infidelity; and also kept in innocency of life, sobriety of manners, plainness of habit, and soundness of speech, that cannot be condemned."

1765.—"Another point of duty, we find in our minds to press upon all at this time is, that you be frequently conversant with the Holy Scriptures, by the good providence of God preserved down to our time, which contain the most excellent declarations of his love to men; our duty to him and to one another, and most certainly, through faith in Christ Jesus, tend to our instruction in righteousness. As your minds come into an humble and teachable frame, secretly breathing after divine informa-



tion and guidance, you will often experience the Comforter, the Spirit of truth, to open the doctrines of Christ, and of his primitive servants unto you."

1767.—"As next to our own souls, our offspring are the most immediate objects of our care and concern, it is earnestly recommended to all parents and guardians of children, that the most early opportunities may be taken, in their tender years, to impress upon them a sense of the Divine Being; his wisdom, power, and omnipresence, so as to beget a reverent awe and fear of him in their hearts. And as their capacities enlarge, to acquaint them with the Holy Scriptures, by frequent and diligent reading therein; instructing them in the great love of God to mankind through Jesus Christ; the work of salvation by Him, and sanctification through his blessed Spirit."

1769.—"There having been for many years past a great circulation of vain, idle, and irreligious books and pamphlets, tending to lead the mind away from sober and serious duty, to infect the inexperienced and unwary with notions which promote infidelity and corruption, and to alienate their attention from the Spirit of God, under whose influence and holy keeping alone is safety; we earnestly request that parents, and all others who have youth under their tuition, will keep a constant eye over them, and as much as possible guard them against, and prevent them from, wasting their precious time upon such unprofitable and pernicious reading; that they inure them to the frequent and diligent reading of the sacred writings, which through Divine goodness are afforded to us for our instruction in righteousness, and that we through patience, and comfort of the Scriptures, might have hope."

1789.—"We earnestly recommend to all, the frequent perusal of the Holy Scriptures, according to repeated exhortations; and we at this time also recommend the writings of our faithful predecessors; and the accounts that are published of their experiences, labours, travels and sufferings in the cause of Christ."

1792.—"We conclude with recommending you individually, to the grace and good Spirit in your own hearts,

(the sure guide to salvation,) and to the diligent perusal of the Holy Scriptures; particularly of those in which is recorded an account of the life, doctrines and sufferings of our blessed Saviour, beseeching you reverently and humbly to walk according to that holy pattern, and deeply to bear in remembrance, that the disciple is not above his master, nor the servant above his Lord."



I shall conclude the extracts with the following declaration of the ancient faith of the religious Society of Friends, viz.

**THE PRIMITIVE TESTIMONY OF THE PEOPLE CALLED  
QUAKERS, &c.**

"Dear Friends—To have right sentiments of God, the great Author of our being, and of our duty to him as men and Christians, and to believe, live and act accordingly, is without doubt a matter of the greatest consequence to us, respecting our happiness in this life, and that life which is to come. And as we fervently desire that this happiness may be the lot and portion of all mankind, and especially those who with us make profession of the Christian religion, and of that holy principle of grace and truth, which, through Jesus Christ, is given to mankind for their instruction, help and preservation in the things of God, and in the way of virtue and godliness; we are at this time concerned in that love of God, which seeks the good of all, to recommend a few necessary things to your serious consideration, in order that both Christian knowledge and practice may be maintained and increased among us, as a people, for the good of ourselves and our posterity after us.

"In the first place, then, not to enter into the various opinions of men of nice speculation and curiosity, which have tended rather to perplex people's minds, than to build them up in Christian knowledge, these are evidently right sentiments of God; to believe him to be a Being of infinite purity and goodness, as well as wisdom and power; and therefore, in order that mankind may be acceptable to him, it is necessary that they should be pure also. And

as it is evident that all men have, more or less, sinned, and fallen short of this state, in order to redeem them from it, and restore them to his favour and acceptance, it is necessary both that their past sins should be remitted and forgiven; and also that they should be washed, sanctified and purified from their defilements, without which men will never be made partakers of remission of sins that are past, and consequently of favour and acceptance with God.

“Now as these things are all that mankind want, so God has provided a means for both these ends, viz., the Lord Jesus Christ, in whose name, and for whose sake, remission of sins that are past is preached, and reconciliation unto God promised; and for overcoming sin in the lust of it, and purifying and sanctifying the hearts of men, God, through Jesus Christ, offers to mankind the help of his good Spirit, as a lively principle of virtue, power and efficacy, for these good purposes: so that Christianity is in all respects a perfect institution, completely answering all the ends of religion, which are the glory of God and the happiness of mankind. And therefore, in the entrance of this our friendly advice, we earnestly recommend to you, that you have a reverend regard to the Christian doctrine in every part of it, and that you be humbly thankful to God, who in his providence has cast your lot in such an age and country, wherein the doctrine of Jesus Christ is publicly and freely preached, and the means of salvation taught through him.

“And inasmuch as the evidence of our holy religion is such, both from the real excellency of it; as well as the external testimonies concerning it, recorded in the Holy Scriptures, which we have the greatest reason to believe, not only from the credibility of the history, in which there is the completest evidence that can reasonably be required of any matters of fact at so great a distance of time, but also from the inward testimony of the Holy Spirit, sealing unto our spirits the truth of the gospel, in that blessed experience of the good fruits and effects of it, which is witnessed by all those who sincerely apply their hearts to believe its doctrines and obey its precepts. We therefore caution you to be very watchful and careful how you admit any doubts or questionings concerning it, in giving way to some pernicious notions, of late published to the

world, lest the sin of unbelief, in opposition to such clear evidence, should be at last charged upon such, to their utter confusion and condemnation. We request you, therefore, that none be willingly ignorant or unbelieving, but that all apply themselves, not only to believe the great saving truths of the Christian religion, but put in practice its pure and holy precepts, which have the truest tendency of any that were ever published to the world, to the perfecting of human nature, and rendering mankind holy and happy.

“Having said thus much of the Christian doctrine and precepts in general, we take the liberty to put you in remembrance of some particulars of our belief and practice agreeable thereto.

“First, We put you in mind of our ancient and constant faith in God the Father, and in Jesus Christ his eternal Son, the true God, and in the Holy Spirit, one God blessed for evermore; and that our Society always did and still do, acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration. And we earnestly exhort you steadfastly to maintain and keep the same faith pure and inviolable. And by all means we pray you avoid the corrupt doctrines of deism and infidelity, which tend to irreligion and a vicious ungodly liberty; a liberty not *from* sin, but *to* sin and wickedness; a liberty to pull down all religion, and to set up none in the stead thereof, for aught that yet appears to the world, to the shame and scandal of all religion, and even of human wisdom and nature itself.

“Secondly, We put you in mind of our steadfast and constant testimony to the coming of Jesus Christ our Lord in the flesh; above seventeen hundred years ago, according to the Christian account, when he was conceived by the power of the Holy Ghost, and born of the Virgin Mary, and after a life in this world as man, during the space of about three and thirty years, in the three last of which years (which was the time of his ministry) he wrought many real mighty miracles, lived a most exemplary life, and taught a most heavenly doctrine, gave himself up unto the shameful death of the cross, under Pontius Pilate the Roman governor, then in Judea, and became a most satisfactory sacrifice and propitiation for the sins of the whole world, upon condition that men sin-

cerely repent of their sins, and truly turn to the Lord, by forsaking them, and amending and reforming their lives, and receive him as their Lord and Master, submitting themselves to the conduct of his Light and Spirit in their minds and consciences: who was buried, and rose again the third day from the dead by the power of the Father, and appeared oftentimes to his disciples after his resurrection, and gave them commission to preach the gospel unto all nations, baptizing them in, or into, the name, that is, power and virtue, of the Father, Son, and Holy Ghost, as Peter did the first Gentiles which believed; who said, as I began to speak, the Holy Ghost fell on them, as on us at the beginning; then, said he, remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost: He ascended into heaven about forty days after his resurrection, and sat down at the right hand of God the Father, making intercession for men, and giving gifts to them, yea to the rebellious also, that he, by the sanctifying virtue of these gifts, might prepare their hearts for himself, to dwell among them and in them by his most Holy Spirit: And from heaven he shall come to judge the living and the dead, in the great and general day of judgment, when all that are in the graves shall hear his voice and come forth, they that have done good to the resurrection of life eternal, and they that have done evil to the resurrection of damnation. And all these doctrines we profess according to the plain literal sense of the Holy Scriptures, which therefore we earnestly exhort you steadfastly to believe, and zealously to maintain to the very end of your lives, notwithstanding all the opposition and cunning craftiness of deists and infidels, who lie in wait to deceive you,—men of corrupt minds, and reprobate, or of no judgment, concerning the faith.

“Thirdly, We put you in mind, that our Friends from the beginning, have constantly held and maintained, that according to the Holy Scriptures, Christ Jesus our Lord, the eternal Word and Wisdom of God, is the true Light, (called so on account of his divine excellency,) who enlighteneth every man that cometh into the world, John i. 9., with a light or gift of his own nature, the life in him being the light of men, John i. 4., and therefore superior to, and distinct from, the mere human light of our natural

faculties; because it is no constituent part of men, as creatures, but purely the gift of God, superadded to them by Jesus Christ, for their information and assistance, in matters of religion, regarding the favour of God and their eternal salvation.

“And, therefore, believe them not, who tell you, there is no need of the grace or help of Jesus Christ to deliver you from the bondage and corruption of your depraved and sinful, because fallen, nature; but that you are self-sufficient, or able of yourselves alone, to save yourselves, without the assistance of Jesus Christ or his grace, which doctrine He, of his infinite mercy, preserve us all from, as being inconsistent with, and destructive of, true religion; and teach both you and us, and all men, to abstract our thoughts frequently, but especially in our solemn meetings, from all worldly things and earthly ideas, to attend devoutly and sincerely on the teaching and guidance of this heavenly principle and gift of God, through Jesus Christ his beloved Son, our Lord, to know and witness his blessed work of regeneration; which none can know and witness without him and his help, mortifying our sensual and sinful appetites and actions, called in the sacred writings, the deeds of the body, that we may live eternally, and raising in us heavenly desires, and bringing forth in us holy actions, since without holiness no man shall see the Lord.

“And therefore we beseech all those who make profession with us, of the excellency and sufficiency of this divine principle and salutary grace, which, during the time of God’s kind visitations to the souls of men, is always near to them, to help them, by the strength thereof to keep their hearts and minds in the knowledge and love of God, from wandering from it; in a stayed state on God, especially in our solemn assemblies, for this is worshipping him in spirit and truth, as our Saviour taught, John iv. 23. This is the way to have our hearts washed from wickedness, airiness, and wantonness, and instead thereof, to have Christ formed in us, Gal. iv. 19., and to be blessed with those habits of virtue and piety, which are necessary for rendering us children of God, and qualifying us for heirs of heaven.

“Fourthly, We stir you up by way of remembrance, that on our first becoming a separate people for the ser-

vice of God from other societies, our primitive Friends were very remarkable for their uprightness and honesty, in commerce and converse; they were very exact in performing their words and promises, without shuffling and evasive excuses, and insincere dealings, to the credit and reputation of the Society; much less did they, by wheedling and deceitful pretences, involve themselves in a multitude of things and affairs, which they had not understanding and stock of their own to manage; and contract great debts which they knew they were not able to pay, and thereby impose upon and cheat their honest neighbours, under sanctified pretences of religion and holiness; which abomination, we find ourselves obliged solemnly to protest against."

It thus concludes—

"And now, brethren, we commend you to God, and to the Word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified, through faith in our Lord Jesus Christ.

"Published at our Men's Meeting, in the city of Bristol, the 3rd of the 11th month, 1731, and at their appointment signed on their behalf by

"ALEXANDER ARSCOTT."

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## CONCLUSION.

In closing the present volume, the compiler is desirous of expressing his full conviction, that although a belief in the doctrines of the Christian religion is obligatory upon all those who are blessed with a knowledge of the Holy Scriptures; yet the mere assent of the understanding to any form of faith, however sound and scriptural it may be, is not of itself sufficient to entitle us to the dignified character of true Christians.

Our blessed and holy Redeemer has plainly laid down the unalterable terms of discipleship; and if we expect to be clothed upon with the righteousness of Christ in this life, or through adorable mercy to be made partakers of that exceeding weight of glory which shall be revealed hereafter, when He shall come in the kingdom of his Fa-

ther and all the holy angels with him, we must comply with the conditions which He requires. These conditions include both faith and obedience. "If any man will come after me," said the Lord Jesus, "let him *deny himself*, and take up his cross daily, and follow me;" and again, "Ye are my friends, if ye do whatsoever I command you."

On another occasion, when the Jews queried of him, "What shall we do, that we might work the works of God?" he answered them, "This is the work of God, that ye believe on Him whom God hath sent;" for "if ye believe not that I am He, ye shall die in your sins." It is therefore necessary, not only that we should have living faith in Him, as the Redeemer and Saviour of a fallen world, and sincerely believe in his precepts and doctrines as they are recorded in the Holy Scriptures, but we must also keep his commandments, and do his will. The heart must be regenerated, the corrupt nature must be changed, the will must be subdued; in a word, all things must become new, and all things of God; for the declaration of our Lord remains to be in full force, "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

It is therefore obvious, that although the doctrines and testimonies which our worthy predecessors faithfully maintained through a long scene of deep suffering, and which have been transmitted to us, are in perfect accordance with the testimony of the sacred writings, and absolutely necessary to be believed; yet something more than the bare assent of the mind to these sacred truths, is requisite, in order to make us real Quakers.

Our primitive Friends were amongst the number of those humble followers of the Lamb, "unto whom it is given in the behalf of Christ, not only to believe on his name, but also to suffer for him." They patiently endured much persecution and reviling for his precious name and cause sake; through all which they gave ample proof of the steadfastness of their faith, and the sincerity of their love and allegiance to Him; being concerned, above all other considerations, to adorn the doctrines they preached, by a life of righteousness and holy circumspection, in the fear of God.

They were a humble, self-denying, serious people; men of tender consciences, fearing God and hating covetous-



ness; scrupulously just and upright in all their dealings; plain in their dress, in their manners, and in the furniture of their houses; and ardently engaged to lay up treasures in heaven, even durable riches and righteousness, rather than to accumulate an abundance of the perishing things of this uncertain and transitory world. The consistency of their conduct and conversation with their profession, and the purity and simplicity of their example, brought conviction upon the minds of beholders, and made them "as a city set upon a hill, that could not be hid."

And in order that the Society of Friends may again arise and shine with its ancient lustre, and hold up the standard of pure righteousness to the nations, there must be a sincere and fervent engagement of mind amongst all its members, to recur to first principles: not only to "hold fast the profession of their faith without wavering," but also to show forth a godly life and conversation, with all meekness and holiness; that thus they may emulate the Christian example of their worthy forefathers, following in their footsteps, even as they followed Christ.

The profession which the Society makes is high and holy, and the responsibility that rests upon its members is proportionally great. It is only as these are concerned to walk continually in humble obedience to the dictates of the Holy Spirit of our Lord Jesus Christ, bearing his cross and despising the shame; by which the world will be crucified to them and they unto the world, that they can become regenerated, quickened Christians, and fulfil the solemn injunction of our holy Redeemer, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

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